HUMAN DEVELOPMENT

The Jesuit Educational Center for Human Development

Bonding in Today's Church

Pastoral Counseling by Laity

Electing Leaders by Discernment

Apostolic Religious Formation

Recovery From Addiction
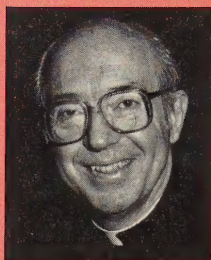
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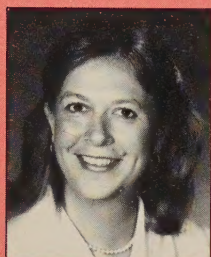# DEVELOPMENT

CONTENTS

INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the Executive Editor, Linda Amadeo, 42 Kirkland St., Cambridge, MA 02138. Copy should be typewritten double spaced on 8½ × 11 inch white paper, 70 characters per line and 28 lines per page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 4,500 words (15 pages) with no more than 6 recommended readings; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

Editorial Office: (617) 547-1250

EDITOR'S PAGE

IMAGES ENABLE PERSONAL GROWTH

The electronics industry has produced a new type of instrument with mind-dazzling commercial possibilities. This video imaging system will enable persons who want to reduce their weight to visualize in advance how they will look after losing any number of pounds. They will be able to see, on a split screen, a picture of the way they appear "now" next to one showing how they are going to look "then." So will patients who are considering having their teeth straightened by cosmetic dentistry or their body remodeled through plastic surgery. Similarly, people who want to know how their house will look painted a new color, with new rooms added, or with some additional shrubs or flower beds in front, will be able to see these visually represented, so that a comparison with the house's present condition can be instantly made.

These instruments, already being tested in commercial markets, are designed to help bridge the gap between reality and imagination. One way they can be used is by a hair stylist who takes a video-camera picture of a client's head, which is then reproduced on a computer screen. Reporter Susan Dillingham, in *Insight* magazine, wrote recently, "With hundreds of hair styles stored in the system's memory, the customer can see what each one will look like as it is superimposed over the computer image. The stylist can add highlights, change the color, sweep the bangs back and trim the locks— all without touching a hair."

Previous to the invention of this new system, people have always been somewhat vague in estimating what their appearance or behavior would be if, somehow, certain personal modifications could be accomplished. Sunbathers and weightlifters, for example, started with guesses at how they would look after months of basking or hoisting, and then gradually, through persevering efforts, came more or less close to the appearance they originally imagined. Others, desiring to develop specific qualities or habits that would improve their lives, first tried to picture to themselves how they would look, for example, if they were more patient, generous, trustworthy, or kind. Persons working purposefully at acquiring virtues like these have always employed their imagination as an adjunct to the process of growing humanly and spiritually. But a major difference exists between using an electronic system to help you remodel your house, your nose, or your hair, and employing your imagination to help you develop a virtue you want to acquire. In the former case, you passively submit your body or your property to someone else who will make the desired changes; in the latter, you do the work yourself. For personal growth, you use your will to overcome old patterns of behavior, and by repetition of the desired ways of acting, you gradually become what you want to be, and the new patterns become practically automatic and are performed with ease.

While thinking about the amount of effort and perseverance entailed in the process of attaining habits of the will (like justice and temperance), I found myself recalling a remarkable example of courage, self-sacrifice, and love of neighbor memorialized on a bronze plaque fastened to the wall in the subterranean St. George Chapel, at London's Heathrow Airport. The etched wording, hard to read in the dimly lit baptistery, tells most poignantly of
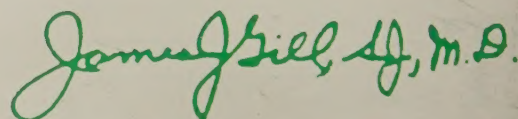
the crowning moments of a young woman's life. It explains, "To commemorate the memory of British Overseas Airways Corporation stewardess Barbara Jane Harrison, aged 22 years, who was posthumously awarded the George Cross for courage and selfless devotion to duty in the evacuation of passengers from a blazing 707 aircraft. . .at Heathrow Airport on 8th April 1968. Passengers praised Miss Harrison's calmness and courage throughout the evacuation. At the last, although she could have saved herself, she gave her life attempting to help a crippled passenger to leave the aircraft.''

I have found myself wondering repeatedly how this young woman became capable of such a marvelously heroic deed. Who was it that took the time and made the effort to teach her that such unselfish, caring behavior is possible, even in such terrifying circumstances? Who told her the stories of heroic persons in the past who acted so admirably in times of disaster that she developed an abiding desire to imitate them, should an occasion ever arise? Who were those, during her childhood and adolescence, who contributed to her acquiring the array of glorious qualities she so spontaneously displayed while engulfed by flames in that horrifying setting? Whoever they were, what an incomparable investment they made!

It would be wonderful if a video image system could be devised to help us all become as Christlike in our behavior as Barbara Jane Harrison was. Perhaps, someday, young people will be able to view and meditate on a carefully prepared series of video presentations of heroic deeds like hers, and with the help of their parents and other guides, gradually and intentionally develop, by practice, the sort of virtues she and other saintly models have so inspiringly demonstrated.

But even if such desirable visual aids were made available to the young, two additional sources of support would always be required. One is the input of the Holy Spirit, who alone can enable the human person to behave, through love, like God. The other prerequisite is a profound understanding and admiration of the self-sacrificing life and deeds of the One who exemplified all that we could ever desire and strive to become. We once again celebrate His birthday this month. And it is the wish and prayer of all of us on the editorial staff of HUMAN DEVELOPMENT that it be a day and season enriched with love, joy, and peace for all of our readers. May it be a time filled with life-giving hope that, like Barbara Jane Harrison, we will all follow Him, through the Heathrows of our lives, to the place of happiness everlasting, where surely the adoring angels must still be caroling *Gloria in Excelsis*.

James J. Gill, S.J., M.D.
Editor-in-Chief

Addictions Not Just for Pleasure

The intensity of people's attachment to their addictive habits has for a long time puzzled William Ira Bennett, since it "seems out of proportion to the pleasure provided by the substances they choose." Bennett, editor of *The Harvard Medical School Health Letter*, writing on "Patterns of Addiction" in *The New York Times Magazine*, points out that, just as in the case of experimental animals that are forced to switch their interpretation of pain from being aversive to desirable, if the pain is delivered according to a certain schedule, many people become addicted to habits that are not enjoyable. He cites bulimia—a compulsive cycle of eating and vomiting—as a disease pattern supporting his observation that "pleasure is not a necessary component of addiction."

Bennett notes that in human and animal studies either a pleasant or an aversive stimulus "may become fully addicting not only because of the way it feels but also because of the way it is experienced in time. The cycle of anticipation-sensation-withdrawal may be as powerful a force as any in creating dependency." He explains, "Compulsive human behavior often involves as much pain as pleasure, an experience of mounting anxiety (as if anticipating a shock) followed by a period of release when the event is past. Indeed, what we think of as 'pleasure' in this context may really be little more than the controlled cycling of the two sensations."

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Recovery From Addiction

Eileen J. Stenzel, Ph.D.

Chemical addiction and recovery involve a spiritual dimension. That idea is fundamental to the approach of Alcoholics Anonymous (A.A.), on which many treatment programs are based. The literature in the field of addictive disease and recovery is, similarly, replete with references to the spiritual aspects of addiction and recovery. Moreover, one finds a commonly accepted distinction between religion and spirituality. *Religion* is taken to mean the convictions and affiliations formed within the context of a specific, organized religious body or institution. *Spirituality* refers to an assumed universal dimension to human experience that is related to one's experience of values, identity, and sense of purpose, and the quality of human relationships one is capable of experiencing. The spiritual aspects of addictive disease refer to individuals' impaired ability to live in congruence with their value systems, a resulting loss of identity and sense of purpose, and a breakdown in healthy, growth-oriented relationships with themselves and others. The spiritual aspects of recovery refer to the renewed sense of one's values and the development of attitudes and behaviors that enable one to live in accord with those values, inclusive of the development of more effective relational skills.

This recognition of the spiritual aspects of addictive disease and recovery has resulted in efforts on the part of clinical and pastoral communities to establish open and meaningful dialogue with each other. Two themes have dominated this effort to establish a cooperative network between the clinical and pastoral communities. First, the clinical community has consistently challenged the pastoral community to distinguish between drug abuse by choice as an issue of personal morality and addiction as a disease. Efforts continue toward developing a working understanding of the disease concept among professional ministers of all denominations. Second, the religious-pastoral communities have attempted to bring their various understandings and practices of God's forgiveness, acceptance, and beneficence to bear as a healing resource in the recovery process. At Glenbeigh of Tampa, a comprehensive treatment center in Tampa, Florida, pastoral counselors who are not employed full-time in treatment centers are frequently sought out to assist patients making their first attempt at steps four and five in the A.A. twelve-step program.*

Although the clinical and pastoral communities both contribute to addressing a shared problem, the notion exists that pastoral insight is achieved through reflection on tradition and applied to lived experience in order to add a spiritual dimension to the healing process. I suggest that the spiritual aspects of recovery from the disease of addiction, as that recovery occurs within the therapeutic community, functions as a paradigm of ecclesial self-understanding and praxis. That is to say, the func-

*Step four is a searching and fearless moral inventory of oneself, and step five is an admission to God, oneself, and another human being of the exact nature of one's wrongs.

tioning of the treatment community, in both its understanding of itself and its practice, can enhance our understanding of the church as a healing community and strengthen our participation in a healing ministry. Consistent with Catholic-Christian spirituality, ministry is one of the most intense religious experiences to which we are called and is a focal point of other religious practices. In the treatment community one sees an operative model of the healing power of a ministering community.

SPIRITUAL ASPECTS OF ADDICTION

Knowing what is important to oneself is essential to personal identity. The ability to consistently act in accord with those values is the essence of good mental health. Persons in recovery commonly experience intense guilt, which results from their awareness of the discrepancies between the patterns of their behavior as an active addict and the values they have held. Vernon Johnson, in *I'll Quit Tomorrow*, uses the term "characterological conflict" to describe this conflict between values and behavior. Characterological conflict is at the heart of the spiritual aspects of chemical addiction.

This spiritual aspect of addiction is truly a loss of self that ultimately results in a loss of the experience of all significant relationships. Although persons who love and care for the addict may choose to remain in the addict's life, his or her ability to experience the help and support such relationships convey is, inevitably and progressively, diminished. The broad-spectrum aspects of addiction have been well documented in studies dealing with three dimensions of alcoholism. The first dimension is the social-behavioral characteristics of persons considered to be at high risk for the development of addictive disease. The second dimension is the progression of the addiction, and the third is the approach to treatment.

As the disease of addiction progresses and preoccupation with the drug of choice intensifies, the addict, out of the need to protect the option to use the chemical substance, avoids anything that threatens that option. Close, intimate relationships are a contradiction in terms to the life of the active addict. The very behaviors that intimacy and healthy relationships require are anathema to the need to protect the anesthetizing option. Openness; honesty; the ability to accept and give constructive criticism and supportive praise; the recognition of fallibility; the acknowledgment of limitations on time, energy, and ability; a genuine desire to grow and change; an ability to adjust to changing conditions and circumstances; the ability to negotiate one's existence with positions of authority and the people who hold them; and the ability to listen, concentrate on a task, honor commitments, and generally assume responsibility for one's well-being are just some of the character-istics of healthy, well-adjusted people in relationship with others.

We know that the physical effects of alcohol and other drugs, resulting in loss of impulse control and increase in compulsive rather than considered behavior, remove control of behavior from the user. The inhibiting effect of drugs on the central nervous system makes responsible choices impossible. An active addict is a person whose behavior increasingly grows out of his or her pathologies.

All of us, to varying degrees, live our lives with unresolved issues and concerns that influence our behavior in certain situations. Good mental health and continued personal growth are the result of an ongoing process of personal insight and behavior change that makes effective living more of a reality for each of us. This growth occurs through the interaction we experience with family, friends, spouses, and co-workers. For most it is a gradual part of our everyday living. Frequently, the most significant changes are the least noticed; they occur gradually over time. We become better problem solvers. We develop better humor in the face of adversity. We have a broader range of behaviors to draw on and, thus, our lives become more manageable and enjoyable. For the active addict, the process is the reverse.

As active addiction progresses, the addict experiences greater difficulty in personal, social, and professional relationships. The force of denial is such, however, that usually only those around the addict are aware of the deterioration as it occurs. The addict has learned to use his or her drug of choice to contend with the feelings of inadequacy common to us all in the face of adversity. But whereas the person oriented toward healthy living gradually learns from these experiences and acquires more effective living skills in the process, the addict confirms the compulsive behavior by drugging its effects and guaranteeing that the behavior will be reproduced in similar situations and circumstances. Both the drug of choice and the behaviors the addict develops in association with drug use are habit forming.

As alcohol and drug-related behaviors become more compulsive, addicts develop a pattern of defenses that are rooted in denial. They refuse to acknowledge that their drinking or drug use is out of control and that the negative consequences experienced by them and others are alcohol- or drug-related. These defenses include the following:

- *Rationalization:* explaining alcohol- or drug-related behavior in terms of non–alcohol-related events
- *Projection:* ascribing one's own thoughts, feelings, and consequences of one's actions to others
- *Repression:* denial of feelings, especially those related to negative consequences of alcohol or drug use

- *Minimizing:* denying the seriousness of the negative consequences of alcohol or drug abuse for oneself and others

These behaviors are indicators of the pattern of interaction between the active addict and his or her environment. Denial of alcohol or drug abuse or addiction is necessary for the addict to deny the drug-related behavior that is inconsistent with the value system of most addicts.

Living is a process. For health-oriented persons the spiral motion is upward. The movement is toward an increase in one's ability to live a life that is satisfying, balanced, and responsible. Each phase of life brings its own hopes and fears, its necessary and unnecessary tragedies. For persons oriented toward health, each experience results in an increase in potential for healthy living. A power greater than ourselves is experienced as a never-exhausted capacity to live and cherish all that goes with the experience of being human.

Addiction is a process. For the addict, the life spiral is downward. Chemical addiction limits the capacity for ever-greater and ever-richer life experiences. Skills are diminished. Problem solving becomes increasingly less effective. Preoccupation with drugs or alcohol replace attention to the self and the environment. Life's joys and sorrows become yet more reasons to drink or take drugs. Rather than develop a sense of inexhaustable possibilities, the addict develops a sense of dark despair. For the addict, the effects of alcohol and other mood-altering chemicals is lethal; there is no such thing as a "happy drunk."

ASPECTS OF RECOVERY

Alcoholism (and other forms of drug addiction) involves biological, psychological, and behavioral aspects, all of which must be addressed in any approach to treatment. Detoxification, stabilization, and abstinence-sobriety represent the first, prerequisite steps in recovery of later-stage addicts. The term "abstinence-sobriety" is used to underscore the notion that cessation of drug and alcohol consumption is only one aspect of full sobriety. Lack of more holistic recovery results in what is referred to as the "dry-drunk" syndrome: a continuation of behaviors developed in the course of the addictive process even though drug and alcohol consumption has stopped.

One need not take a position on the issue of the disease concept to recognize that the progression of addiction thrusts its victims into a downward spiral of diminished ability to relate in a health-oriented and growth-producing manner with themselves and others. The recovery process enables these individuals to regain a sense of personal identity and worth and to rebuild their ability to relate to themselves, others, and stressors in the environment in a manner that reflects life values that they now recognize as their own. However one chooses to describe the steps in the recovery process, the consensus among treatment professionals is that abstinence-sobriety is the beginning, not the end, of recovery.

Group Counseling Fundamental. In residential treatment communities, which base their programs on the A.A. recovery program, the dominant mode of primary care and aftercare treatment is group counseling. Recovery does not happen to addicts. Recovery is something addicts do. The task of the counselor is to facilitate the group process.

First, the group provides a base of affiliation for recovering addicts. Consistent with A.A. practices, introductions that occur at the beginning of each group meeting include a name, an acknowledgment that one is an addict or alcoholic (or both), and a welcoming response from the group. Most treatment, aftercare, and A.A. groups include persons who are veterans of the process as well as newcomers. Group affiliation and bonding provides the setting of support and encouragement that enables recovering addicts to deal with the guilt and anxiety that inevitably results from acknowledging the reality of their drinking or drug problem and its effect on their lives and the lives of those they love.

Breaking Denial Critical. The affiliation and bonding facilitates the second, and most critical, aspect of the recovery process: breaking denial. Behavior that reflects ongoing denial and resistance to recovery is quickly identified and challenged in "caring confrontation" by group members who are veterans of the recovery process. The most common behaviors of denial, some of which have already been described and all of which have become as habit forming as consumption of the drug of choice, are the following:

- minimizing the effects of one's drinking on oneself and others
- intellectualizing about one's feelings rather than showing them
- rationalizing; providing nonalcohol-related reasons for alcohol-related events and consequences
- blaming; assigning the cause of one's addiction to situations and persons in one's environment
- diverting the conversation and attention of the group and counselor away from the facts of one's addiction
- rescuing; protecting a member of the group from the challenges of other group members

The group's challenge to these behaviors represents a refusal to "enable," that is, to allow addicted individuals to remain sick by protecting them from the consequences of their behavior. The group becomes

a setting in which, possibly for the first time in the addict's life, the terms of health are the terms of relatedness: openness, honesty, and a willingness to change, grow, and work at living healthfully.

Behavior Patterns Formed. The group's third major function is to provide a setting in which more effective patterns of behavior can be identified, modeled, and rehearsed. This experimental aspect of the group experience is essential for the transition of recovering addicts from the treatment community to their life setting. In other words, for the addict to be able to transfer newfound skills and attitudes back into his or her life situation, there must be an opportunity to begin to develop these new skills into habits before the termination of the initial phase of recovery. The group becomes a place where the issues and concerns characteristic of the life situation of each addict can be explored, where insight is gained, and where more effective problem-solving and coping skills are developed.

A recovery motto is "keep it simple." The group setting of recovery enables a recovering addict to focus in a clear, honest, and uncomplicated way on the fears, dreams, hopes, and realities that constitute his or her life. The group is, in effect, an invitation and an opportunity to test one's ability to manage living without a drug, to assume responsibility for one's happiness, and to begin to make decisions about one's future, the quality of life one expects or hopes for, and the priorities that will give direction to one's actions. The recovering addict gradually begins to experience what it means to be an active, responsible participant in the group setting.

Group Constitutes Fellowship. The group setting for addiction recovery is appropriately considered a fellowship for the following reasons. First, although there are clear tasks to be performed, the focus of attention and concern is on the welfare of the individual members. Second, the function of the group is to facilitate and enhance members' ability to decide life affairs for themselves in a healthy and responsible manner. Finally, the group is a fellowship because it recognizes that the capacity for life dwells within each person, and it is committed to fostering each member's ability to live out that capacity for life, love, and happiness in the face of all that life inevitably offers in terms of joys and sorrows, and opportunities and disappointments.

Whether addiction recovery occurs within a residential treatment program, in A.A., or in other recovery processes, recovery is essentially a social process. Recovery occurs as new experiences in relating to self and others become habitual. Recovery takes time, opportunity, and, above all, patience.

As in any helping relationship, recovery occurs within the context of a relationship. The relationship may first be established on a one-to-one basis,

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or it may occur primarily within the group and be enhanced in a one-to-one setting. However it occurs, it occurs only within a relationship in which one or more persons insist on the terms of health: openness, honesty, and willingness to work hard. The therapeutic relationship becomes the base from which an individual begins to reconstruct other relationships in his or her life. The group fellowship is not a source of answers, a source of judgment, an escape, or the place where one lives in between efforts to cope. The group fellowship is a place where the capacity for life is nurtured, challenged, healed, and supported.

RECOVERY PROCESS AS MODEL

Catholic Christian understandings of church have undergone a shift from emphasis on an institutional model to a more communal-service model of church and ministry. In the decades since Vatican II, the implications of this new vision have been the focus of attention of church leaders, teachers and scholars, local pastors and congregations, and special population groups such as women, youth, the elderly, and racial and ethnic minorities.

The contemporary church is involved in more than "implementing" the vision of Vatican II. It is involved in continuing the visioning process by asking again and again how the church can best fulfill its mission to teach, to heal, and to serve. The healing fellowship in addiction recovery can function as a paradigm or model for furthering our understanding of the church as a healing community and enhancing the practice of a healing ministry. The heart of the paradigm rests in the core values operative within the healing community.

Addict's Diminishing Experience of Life

SKILLS IMPAIRED

PREOCCUPATION with a CHEMICAL

PROBLEM SOLVING LESS EFFECTIVE

SENSE of DESPAIR
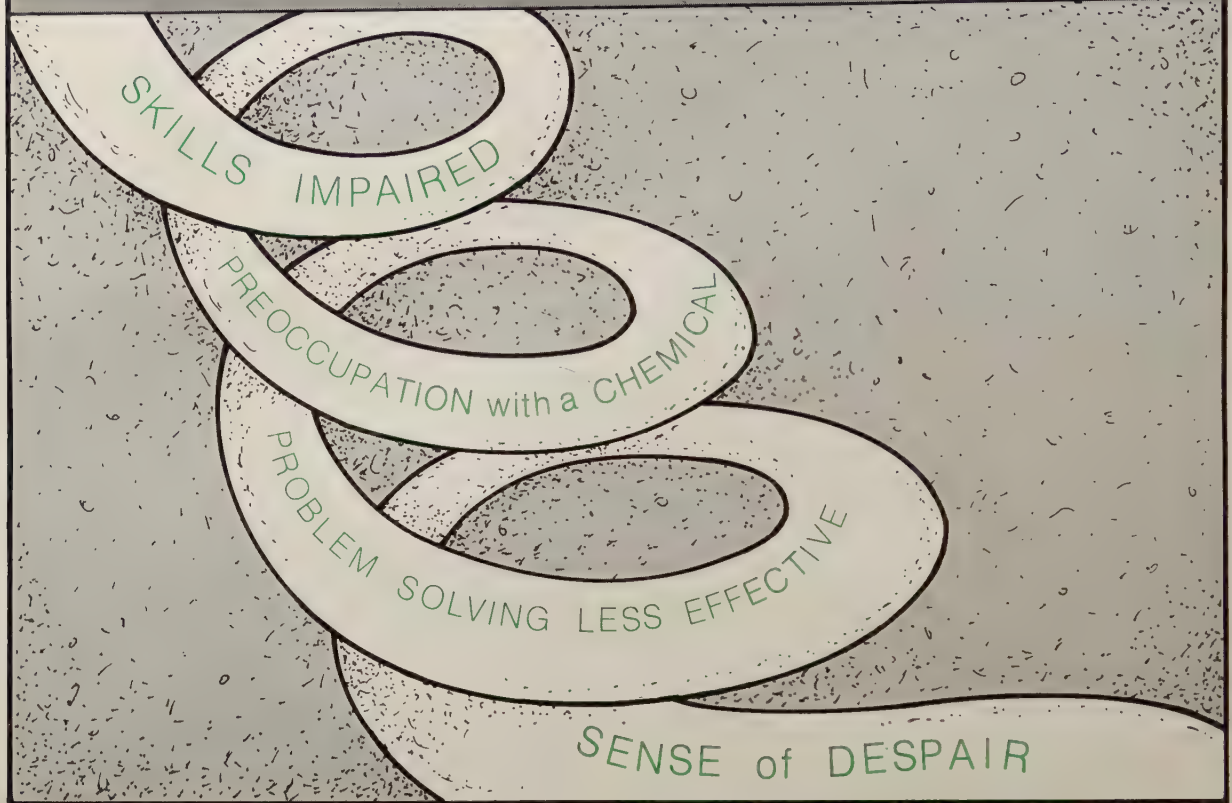
First, and most important, the community is committed to the full equality of all its members. Neither class, race, gender, or professional status have any bearing on the conditions of one's participation within the community. All members are bound by the same concern: the welfare of the members of the community. (Of course, it must be acknowledged that access to private treatment facilities and to professionals engaged in private practice is limited to those who can afford to pay professional rates or carry substantial insurance coverage. Obviously, this kind of treatment is not available for the unemployed, underemployed, and low-income individuals and their families.)

Second, the community is committed to the participatory process. It is not the function of the community to control its members or make decisions for them, but rather to enable its members to enhance their ability to live life in a responsible, health-oriented manner. Thus, the concern of the community is to help each member to continue to work at knowing what is important to him or her and to strengthen each member's ability to live in a manner consistent with these chosen, affirmed values.

Third, the community is committed to enablement. It begins with the recognition of the many forces at work in the life of its members, some life-enhancing, some life-restraining. The healing fellowship of the recovery process works on the assumption that the behaviors acquired in the process of addiction have functioned to leave an addicted individual identified with the life-restraining forces in his or her environment. Having internalized as normative those things that have served to deny one's worth and restrain one's capacity for a full life, the addict is left powerless, detached from his or her own resources and those of his or her community so necessary for achieving a full life. The healing process empowers individuals to live within the set of relationships so essential to life.

Fourth, the healing fellowship is committed to service. Chemical-dependency professionals who work within treatment communities know that true recovery occurs within the context of healing relationships. Trained professionals understand that their perspective and skills are primarily used to call the healing community to life. This quality of service is inseparable from the underlying assumption that the responsibility for recovery rests with each recovering addict. It is understood that healing is a process and that each person must engage in it to experience it. It cannot be experienced apart

from the active and full participation of each member. Trained professionals have no other function or status within the treatment community except that of continually challenging the community to live in accord with what is important to that community: life, health, and happiness.

Finally, the treatment community understands that what it does is not an end in itself but a beginning. Thus, it does not attempt to bind its members to its system or structure. Rather, it understands that the scope of every member's life is broader and more complicated than that of the community. The goal is to enable its members to live with the joys and sorrows of their lives in a manner that strengthens their hope and enriches their experiences of themselves and others. It recognizes the cultural, ethnic, and economic differences among its members and the diverse conditions of life with which each member must come to terms. The community is a space and place where members continue to find encouragement, support, challenge, and assistance in living in accord with the values they come to affirm. The community continues to acknowledge and affirm its own core values and yet recognizes that its understanding is continually open to new insight and revision based on the lived experience of its members.

RECOMMENDATIONS FOR ECCLESIAL PRACTICE

The values of equality, participation, power-as-enablement, service, and pluralism are essential to realizing the goals of the treatment community. They also suggest that ministry occurs wherever the values of justice, peace, equality, and love are served. For those of us who serve the chemically addicted and their families, the treatment community and recovery process is truly a ministry and one of our most profound religious experiences. No attempt to articulate the spiritual implications of the recovery process for understanding the meaning of church today would be complete without recommendations for ecclesial practice. Two areas of concern are suggested. First, the values operative within the treatment community reflect the gospel values that ecclesial communities espouse. Ecclesial communities would do well to examine closely the extent to which the treatment community depends for its success on its ability to reflect these values internally. Treatment communities can only teach what they do. Addicts are a curious people, persuaded in the end by experience, not rhetoric. Addicts know, by virtue of the addictive process, that rhetoric alone usually functions to manipulate and deceive. Only action consistent with what is espoused empowers for change. Second, the implications of recovery from addictive disease ought not to be abstracted from the disease itself. That is to say, the implications for practice relative to the realities of chemical dependency, prevention, and recovery ought also to be addressed.

Address Addiction as Disease. The first recommendation for ecclesial practice concerns the proposal that addiction is, indeed, a disease process. The need to address addiction as a disease with biological, psychological, and social dimensions continues to require the time and attention of treatment personnel and pastoral workers and teachers. To the extent that religious communities continue to foster the notion that addiction is a moral problem, i.e., a sin, they continue to foster the conditions of denial and resistance to treatment and recovery. Pastoral workers and teachers must, therefore, recognize that chemical addiction poses one of the most serious threats to individual and community life. Thus, new and continued efforts at education in addiction and recovery should be built into every seminary curriculum and pastoral-training program. Moreover, the linkage between the treatment communities and religious communities in every local diocese should be strengthened to ensure that knowledge about both the disease and community resources is accurate, up-to-date, and relevant to the conditions of those in need.

Include Trained Counselors. Second, every parish in every diocese should examine ways in which persons trained in chemical dependency can become part of the parish staff. At the very least, every parish ought to be committed to the development of an outreach team under the supervision of licensed chemical-dependency counselors.

Design Education/Intervention Programs. Third, parish schools, in cooperation with a local diocese drug education and intervention team, should develop education and intervention programs designed to meet the needs of children and adolescents at various stages of development. No child should leave a parochial school unaware that alcohol is a dangerous drug. No child or teen in a parochial school should be without access to an Alateen program.

Establish Treatment Fund. Fourth, every diocese should establish a scholarship fund to support residential treatment or outpatient treatment, or both, for persons in need who do not carry adequate medical insurance. This fund should support treatment for both dependents and codependents.

Design Programs for Clergy. Fifth, inservice and treatment programs designed specifically for professionals in ministry, clergy in particular, should be available in or through every diocese. The forces of denial are especially strong among ordained clergy and vowed religious because there is an added stigma associated with addiction among these groups. Addicted clergy and religious cannot be ig-

Abstinence-sobriety is the beginning, not the end, of recovery

nored in our efforts to realize the church as a healing community.

Train Family Ministers. Sixth, all family-ministry programs and training should include a component on alcoholism and drug addiction as a family disease. No family minister should be untrained in detection and, if possible, intervention. In addition, family ministers should be trained in the effects of family interaction, especially between parents and children, on promoting or deterring risk factors for later development of addictive disease. Just as alcoholism is a primary and chronic disease that is fatal if untreated, so, too, is codependency. All too frequently the symptoms of codependency go unrecognized and its influence on family life undetected by pastoral workers and associates.

Evaluate Program Effectiveness. Seventh, to the extent that current research supports the claim that prevention of addictive disease is related to the quality of one's personal and interpersonal living skills, all programs of service need to evaluate the extent to which they do or do not contribute to the development of these skills. This is especially important in programs dealing with youth, young adults, and engaged and married couples. Such settings are ideal for fostering the development of personal identity and interpersonal effectiveness, skills that can help one avoid the risks posed by the possibility of addiction. In so doing, such programs demonstrate the character of a healing community in practice rather than limit awareness of these qualities to didactic teaching and preaching.

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Levels of Participation in Apostolic Religious Life

David Coghlan, S.J., and Nicholas S. Rashford, S.J., Sc.D.

T here is continual discussion in the organizational behavior literature on how people participate in groups and organizations. The interaction between individuals, teams, and organizations is complex and can get confused because of a lack of models or paradigms. The literature on religious life is vast, dealing with a multiplicity of themes relating to the spiritual life of the individual religious, the religious in apostolic ministry or community life, and the renewal of ministry in a changing world, to mention just a few. What is often lacking is an overall framework into which an understanding of how religious participate in ministry teams, how those teams are part of a wider province, and how the order itself projects its ministry, can be fitted. This article describes a model having four different levels of personal relationship to the organizational reality that is the religious order. These can be viewed as degrees of involvement or degrees of complexity, depending on whether one approaches the question from the point of view of the individual as a member of the order or from the point of view of the order as the source of activity for its members.

The four levels of participation are as follows: level one is the individual contracting to belong to and be part of the order. The second level is the individual working in a face-to-face team in ministry. The third level is the province (region) functioning as an aggregate of many ministry teams to produce effective ministry. The fourth level is the order's acting as a single body in an external environment, responding to needs and issues in an appropriate apostolic endeavor. For an order to make the best use of its human resources it must facilitate the operation of its members at these four levels. This model is not absolute, as many aspects overlap from one level to another or from one point of view to another. They are delineated here to help clarify behavior in a religious life context, to enable religious and religious superiors to be more effective.

Within each level are tasks, which are double-sided. There is the task from within, such as the individual's task to be an individual or the team's task to be a team. There is the task from without, such as the order's task that an individual belong and that a team be effective. These tasks coexist at each level and create tension between them. It is the working out of the tension and the fulfillment of the tasks that constitute successful participation at each level.

We contend that delineation of levels in such a model is a significant diagnostic concept for religious themselves, for superiors and directors of apostolates, for spiritual directors and formation personnel, and for consultants working with religious institutions.

LEVEL I: INDIVIDUAL

The basic unit of a religious community is the individual, whose choice is expressed in vows. The

It is critical for face-to-face teams to develop the skills of self-reflection and self-correction

community's strength is in the individual's commitment. The person's task is simply to be himself or herself in the process of following God's call. The order's task is to have individuals belonging to the order in an appropriate psychological and religious contract and forming a context and environment attractive to other individuals. Enhancement of Christian growth and apostolic effectiveness of the individual religious is the basic function of superiors and spiritual directors at this level. The goal is that of a matching process in which religious are able and encouraged to grow and be involved, finding an apostolic ministry and community living that develop them as individuals while the order's apostolic endeavors benefit from that involvement. There is serious tension in this matching process. Individuals attempt to be themselves, bringing their own uniqueness to the order and, at the same time, adapting to obedience and the order's culture. One difficulty lies in the various theories in use of how religious are motivated that produce contradictory approaches and undermine the growth process. The more ownership and awareness that individuals have of their own lives, the more capable they are of contributing their unique aspects that are so necessary if the order is to adapt and develop.

Key Intervention: Spiritual Direction. The key intervention on the individual level is that of spiritual direction. Here, the dynamics of the religious's relationship with God, in the context of apostolic companions and ministry, are located and placed in juxtaposition so that individuals can assess their

own religious living in the context of their life and desires. Spiritual direction plays a central role in meeting the tasks of the individual level, namely, that of helping the individual be himself or herself, grow, and contribute to the apostolic activity of the order in a psychological and religious contract of belonging. Other interventions on this level can focus on particular individual issues, such as continuing formation processes, counselling and adaptive processes when needed in response to stress and addictions, and the more regular events like the annual retreat and workshops on the spirituality of the order.

An instance of intervention on the individual level is the situation in which an individual religious who has failed to attain a higher academic degree experiences a vocation crisis. The individual counts on having the degree as a skill to share with the community. Without the degree, in the mind of the individual, there is no skill and no fitting in. Hence the crisis about staying. In an order that emphasizes higher learning and conducts ministries in which higher learning is an integral part, the person's sense of belonging can be damaged severely. The frequency of a vocation crisis after the failure of an attempt for a higher degree can now be seen as a natural reaction. The main intervention consists of a healthy, well-planned redirecting of effort (and its commensurate valuing), building self-esteem, and fostering spiritual growth.

LEVEL II: FACE-TO-FACE MINISTRY TEAM

From the individual's point of view, entry into ministry and community involves interfacing with other individuals in clearly defined units, which we call face-to-face ministry teams. Teams are typically defined in terms of face-to-face interaction, common goals, psychological awareness of other members, and self-definition as a team with member-nonmember boundaries somewhat defined.

The individual's task within the face-to-face ministry team is to contribute to the performance of the team. Having a sense of belonging (Level I), the individual now contributes to collective ventures by forming a team with ministry colleagues and, probably, living in community. The order's task is to see that the team be significant in its work in terms of the overall apostolic endeavor. Accordingly, it is the function of superiors and directors of apostolates to facilitate the team in its awareness, reflection, and learning on the team level. It is critical for face-to-face teams to develop the skills of self-reflection and self-correction. Such skills are typical of a successful and mature team.

The team, then, focuses on becoming an effective work unit that builds on successes and learns from mistakes. Difficulties arise from the lack of such reflective and corrective skills. Discovery of negative information is frequently not valued. People

PARTICIPATION LEVELS IN RELIGIOUS ORDERS

4 Order acting as a single body responding to the environment's issues and needs.

3 Province functioning as an aggregate of ministry teams.

2 Individual member working within a ministry team.

1 Individual contracting to be part of the order.
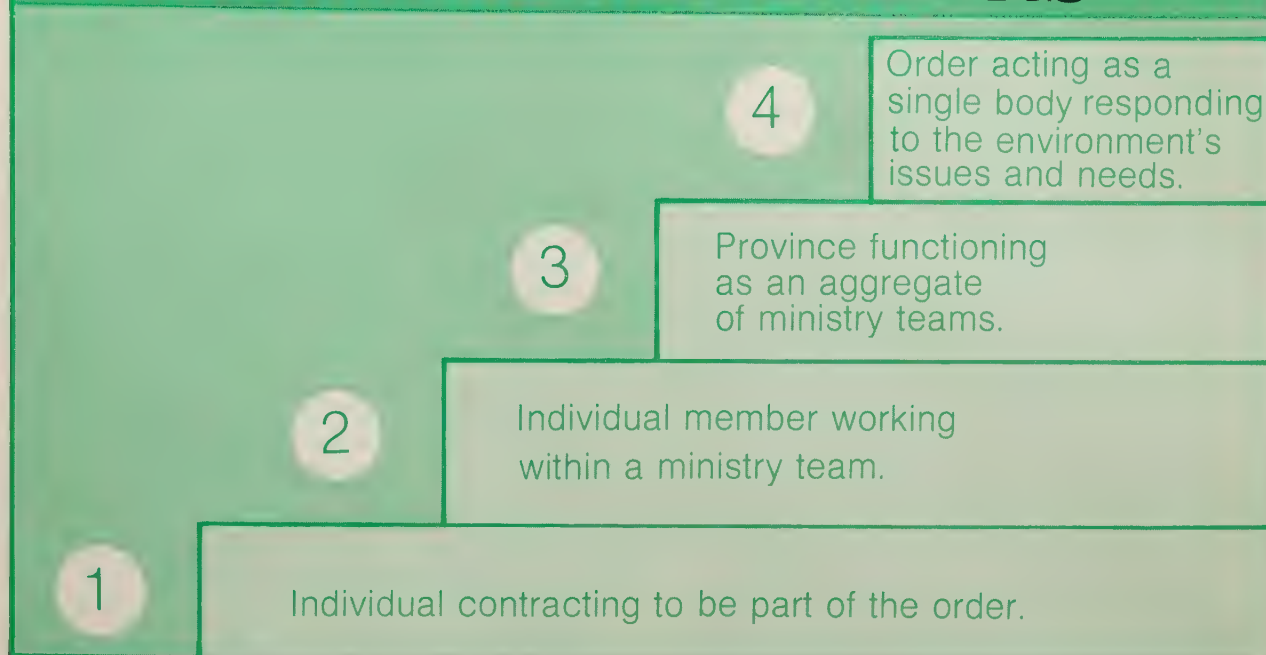
confront one another in old, indirect patterns of inference, attribution, and the placing of blame. Within the team, the necessary skills related to their task may not be equally developed.

Key Intervention: Building Team Skills. The key intervention at the face-to-face team level is building team skills. A team-building model focuses on the team's activities in setting goals and priorities, analyzing and allocating work, examining the team's process, and examining the interpersonal relationships between team members and between the individual and the team. Within the team there are different perspectives on each of these activities: there are leader issues, member issues, outcome issues, and consultant issues.

Other significant interventions focus on less comprehensive issues and foster significant skills in the team. Typically, these are general process-consultation skills in functional behavior, communication, problem-solving, decision-making, leadership, and norm evaluation. Team development provides a framework for understanding the stages of growth of the collective personality that is the team and, through cultural analysis, for uncovering the hidden assumptions that constitute its relationship to the internal and external environment.

An incoming president of a Catholic university invited a process consultant to attend a three-day planning meeting, off-campus, with himself and his cabinet, consisting of both religious and lay members, at the start of the academic year. While this meeting outwardly focused on the plans and issues of each unit within the cabinet—academic affairs, finance, administrative affairs, student life, development, campus ministry, and the new president's view of the people involved in the university's mission—there was an implicit agenda of team-building between the new incumbent and the cabinet of his predecessor. The consultant observed the process of the meetings and assisted with clarification, norm formation, leadership style, and decision-making. An evening workshop on the Meyers-Briggs Type Indicator was judged to have been of critical importance. Here, the consultant led the group through the Indicator, and with the group's permission, charted the members' perceived types. He then interviewed the president in front of the group on his own perceived strengths and weaknesses in terms of his type. For instance, the president's preference for extroversion was explored in terms of his habit of thinking aloud, so that his staff learned to distinguish between his giving an instruction to be implemented and his simply thinking aloud. Explorations of the other dimensions of his type were considered helpful. Through this process, the president and his cabinet built a working relationship in which strengths were complemented and areas of frustration identified. This attention to the team's process and interpersonal relations complemented

the work done on priorities, goals, and work projects. The consultant subsequently attended some formal meetings on campus as a continuing aid to the team's learning.

LEVEL III: PROVINCE

From the team's point of view, being effective and entering into the life of the order requires working within a larger system. Participation at the province level must have the ability to pass beyond the boundaries of individual teams in order to implement programs that involve multiple teams, especially those in different ministries. In large provinces or regions, where size and distance prevent immediate face-to-face contact, it is most imperative that this level function well. The team's task within the province is to perform as a team while having a sense of belonging to the province from which it receives its mission and scarce resources. The processes of integrating the work of teams around a common vision and of distributing scarce resources, such as personnel and money, are the most important activities at the province level. The province must be able to find its own dysfunction. This correction process includes integrating competing or independently oriented apostolic units into a unified, functioning unit that is the province. It is the unified vision (formed, typically, at Level IV) that unites the teams. There can be difficulties when the skills for reflective and corrective action at this province level are not present. To think "province" and act at this level is the perspective and responsibility of the provincial and associate bodies, such as provincial council and provincial staff.

Key Intervention: Strategic Management. The key intervention at this level is "strategic management," in which direction of the province's apostolic thrust is coordinated among the interrelated systems of the province. In order to be implemented, the selected plans must be supported by systems of good communication, regular review, and appropriate structure. The motivation to identify with and work for the strategy must be facilitated. The strategy becomes an element in the religious formation process. The tasks at Level I are a central means of integrating the strategy into the complex motivational processes of the individual religious. The Level III tasks are implemented through multiple interventions—structural, educational, formative—so that the interdependent systems within the province work well together and complement each other.

The province, as an aggregate of interteam functions, develops its own culture out of the experience of success in dealing with problems of internal integration and external adaptation. The experiences of previous generations, which seemed most successful with respect to how the order was or-

ganized internally and how it related to the external world, have become embedded in structures, values, and assumptions. Culture exists on three levels—the artifact level, the values level, and the basic assumptions level. The basic assumptions level is the deepest and most difficult to uncover because basic assumptions are taken for granted and therefore are not easily available to consciousness. How effectively the province level functions will depend to a great extent on what basic assumptions are operative. Uncovering the layers of basic assumptions and how they affect behavior is a complex intervention.

An example of Level III participation can be seen in a particular order that, in formulating plans, realized that it did not have the structures to facilitate implementation of what it wanted to do. Accordingly, the province was divided into "sectors," that is, general groupings based on particular apostolic activities in the province's ministries. These included, among others, education, pastoral care, social analysis, and religious formation. They corresponded to the actual apostolates administered by the province, such as schools and parishes. Each sector was assigned a "delegate," who coordinated planning and reviewing in his own particular sector and worked with the provincial and provincial staff on a ministries commission that reflected on the province as a whole and integrated the processes of each sector. Through this newly constituted structure a common approach in an area of ministry could be coordinated. This coordination is from a province perspective. With regard to the individual ministries within a sector, teams that hitherto had not had an easy facility for relating to other teams in the same ministry could now be linked through a process that emphasized their common experiences, the direction in which they were going, and their communion within the province. The competition for and allocation of the scarce resources of religious personnel could be managed.

LEVEL IV: CHARISM AND MISSION

The order's task is to minister to the contemporary world according to the spirit of its constitutions. At the level of charism and mission, an order must be able to map its internal resources as well as the external environment. The basic goal of Level IV is to participate in such a way that the order works as a unit in its external world in the process of evangelization. Required for this are a deep-rooted united spirituality of the order's charism and its mission in the church, an assessment of the internal resources of the order, and a knowledge of the external world, all integrated to form an articulated direction for that order in a given time frame in the external world. The difficulties lie where there is an inability to respond to change, either in terms of the contemporary world or of internal culture.

Key Intervention: Corporate Planning. The key intervention at this level is the action of the corporate-planning framework, in which the charism of the order is the anchor. It is out of a clear and united sense of identity that internal resources can be combined with external analysis to provide the framework for prayerfully discerning significant direction for an order's apostolic ventures. External analysis can be done through social analysis and open-systems planning, both of which are tools for critically evaluating significant environmental forces relevant to apostolic activity. Typically, the integration of charism with apostolic choice is done through the selection of criteria. These criteria emerge from the order's foundation experiences and are given a contemporary articulation. The process of attracting new members occurs at this level.

In one order, a review of ministries was accompanied by an open-systems planning process. Working parties were set up under the headings of particular "domains." Over a period of several months, in preparation for a chapter, the working parties met and consulted widely. Domains were identified. Particular needs were articulated. Through the chapter itself, goals were set for implementation. With respect to one particular goal, it was decided to initiate an institute to focus on the church's response in faith to structural injustice. This was done, and over the subsequent years the institute played a significant role in educating the members of the province on issues of injustice, in facilitating the formulation of policy in the light of the church's search for a faith that does justice, and in working directly with the poor and oppressed. It gave the order a fairly high public profile and provided the focus for the renewal of many institutions outside the order.

ALL MAY BENEFIT

There is a vast literature on apostolic religious life—on prayer, religious formation, apostolic renewal, and community life. This literature is aimed at helping religious understand the dynamics of religious life and develop so as to participate more effectively in ministry. Because of the complexity of the task and the volume of the literature, the process of how religious function in their orders may not be well articulated. The relationship between an individual's inner motivations and apostolic life, how that apostolic life is lived out in ministry with others in a complex interrelationship with other ministries in a changing world and with

limited resources, is generally hard to grasp. The four levels of participation in apostolic religious life described in this article are an attempt to unravel this complexity. If a superior or director of an apostolate is sensitive to these four levels of operation and can understand how to intervene appropriately in such a way that individuals, teams, provinces, and the order itself can come to understand its own behavior, then effective change can take place. Formators can use this framework to give young religious a model that can help them participate more fully in the life of the order. The spiritual director can use it in mapping different issues that emerge in spiritual-direction contexts. For the consultant, it provides a significant diagnostic tool in working with religious orders on renewal processes.

One important aspect, meriting further reflection, is how the levels are linked. A decision taken on Level IV that changes the apostolic activity of an order can affect a province's functioning (Level III). That can have a serious impact on the processes of the face-to-face apostolic teams throughout the province (Level II), consequently having an effect on the contract the individual has with the order (Level I). It would seem from experience that Level II depends on Level I being in place, Level III on Level II, and Level IV on all three for its successful function. For example, an order's response to a change in the external world can result in, on an individual level, members feeling that it is no longer the order they joined. Whereas the triggering event is occurring through behavior at Level IV, the effect has to be dealt with and resolved on Level I. The interrelationships of behavior at the different levels needs further study and reflection.

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ELECTING LEADERS BY DISCERNMENT

Marie Chiodo, D.W., M.A.

Another election year! The nation has been inundated with debates, primaries, and political rhetoric. What was important above all else was what each candidate stood for: their outlook on domestic and foreign policy, unemployment, and poverty, for example. For many in religious congregations, election of leadership raises similar questions. In fact, during the last ten years, many congregations have been striving to answer questions about their direction and their goals for the future.

Assuming that congregations have engaged in setting directions and now face the reality of how to produce leadership "who will go there with us," this article offers a look at a method of discernment for electing provincial leadership. It will do so in two ways: first, by reflecting on some fundamental elements that are based on a faith-oriented, participative approach to elections, and second, by illustrating these principles through a case study of an election by a method of discernment.

DISCERNING PARTICIPATION FUNDAMENTAL

One of the basic elements of election by discernment is the participation of the membership. In recent years, congregations have engaged sisters in the election of leadership by requesting their nominations in writing. The sisters frequently write their choice privately, with no planned dialogue with others. In contrast, election by discernment uses a process that gathers members of religious communities in geographic clusters. In a prayerful atmosphere, they share their perceptions and experience of the community directions and of potential nominees. This information gathering is an essential step in discernment. It enables the individual to hear others' views and to let that insight enter into her discernment. Each sister may then submit her nomination choice, and her reasons, in writing.

The second basic element is the discerning participation of nominees. While nominees will undoubtedly reflect by themselves and with friends and spiritual advisers, there is need to share some of this search for God's will with those with whom one might serve. In large congregations it is possible that nominees will not know each other except by name. In small congregations, nominees tend to know each other, but not in terms of the possibilities of collaborating in religious leadership. Providing an opportunity for nominees to pray, discuss, and discern their mutual gifts and the timeliness of their being in leadership enriches the chapter's discernment.

Discerning participation of nominees and chapter members is a third basic element. Chapters have been described by Cardinal Pironio as a "church event," as an "experience of the Paschal Mystery." In a real sense, the nominees and delegates struggle together to know the will of God in a way reminiscent of the upper room before Pentecost. In the cenacle of the chapter environment, nominees and delegates face together their bondedness, their fears, their faith, their vulnerabilities. There is a letting go that prepares them to feel in their hearts the fire of the Holy Spirit, a letting go that is of the essence of discernment. The discipline of active listening, pre-

cise questioning, prayer, and openness to changing one's opinion is "Paschal Mystery" indeed.

The final basic element is daring spirits. Within a congregation's approved constitutions and government guidelines there is space for creative participation, collaboration, and innovation. And that is the daring that is sorely needed to venture forth into life-giving futures in service of the mission of Jesus. Daring spirits have done so in the past, and daring spirits are still doing so, in unique, creative ways of evoking leadership from among the members.

ELECTION PROCESS ILLUSTRATED

What exactly might a chapter of election by discernment look like? The case study that follows reveals how one large midwestern province of eight hundred members engaged their total membership in a process of discernment to select their provincial team. Although the process was shaped and designed by the facilitator to fit their reality, constitutions, and guidelines for government, she based her facilitation on the fundamental elements described above. The process consisted of four phases: preliminary planning, prechapter, chapter, and postchapter.

PRELIMINARY PLANNING PHASE

The facilitator met with the planning committee eight months before the chapter of elections. Timing was an important factor. These months were necessary, as they gave the committee time to look at the various levels of participation, since they desired to engage total membership, nominees, and delegates in significant and appropriate reflection. The time line and desired outcomes for each stage were drawn up. In conformity with their election guidelines, the facilitator then worked to design processes to bring about their goals. Committee and chapter approval of process design was built in. The committee worked closely with the facilitator throughout the various events and in committee meetings.

PRECHAPTER PHASE

The province's desire to engage total membership in dialogue before individuals submitted their nominations led to the design of a two-hour process for use in geographic clusters. The sisters of the province met in groups of twenty to thirty. They considered data from a future-direction process the province had been working on. From that data they discussed the directions in which they wanted to see the province move. Then they considered the sisters who they felt had the gifts and leadership style to contribute to that movement and direction. Time was provided for reverential sharing of ideas, names, and reasons.

Sisters were encouraged to share in faith and to respect others' comments or silence. Reflection on the giftedness or needs of candidates was based on one's personal experience and not on hearsay. In the course of the ensuing week, each sister submitted, with her reasons, the names of those she desired in leadership.

In accordance with province government guidelines, those nominated by a certain percent of the membership were asked if they would accept or decline the nomination for provincial leadership. A list of those who accepted to continue in the discernment process was drawn up and distributed to the province. The nominees' backgrounds and ministry experience were compiled in a booklet, along with the reasons why sisters had nominated them. Twenty-six nominees accepted and were invited to participate in a discernment weekend led by the chapter facilitator a month before the chapter of elections. They received a copy of the compilation of names and reasons from the province.

The theme of the weekend, occuring as it did on the feast of the Epiphany, focused the nominees' reflections on searching, seeking counsel, journeying, and sharing their gifts, as the Magi did in the Gospel of Matthew. Over the course of the weekend, the nominees were asked to reflect on what they were searching for. They described their experiences of leadership, of collaborative decisionmaking, of being part of a team. There were moving, frank discussions in small groups, as each spoke of her vision of leadership, her personal limitations, and her reservations about readiness to serve at this point in her life. Animated discussions were balanced by periods of quiet prayer, journal writing, and reflections on the reasons the membership had given for nomination.

Comments written by the nominees speak for the value of this prechapter aspect of the discernment process.

I feel that we will work together to help the best team be elected; during these days there was formed a sense of the common good rather than personal stake or ambition in what we did.

I feel affirmed by the group of nominees and by people in the province for their input.

What was most meaningful to me was reading the nomination forms from my sisters—that they saw me as I see myself. It was a real affirmation; I appreciated the time and space to share with others, relax with each other in an atmosphere not charged with nerves, which can permeate a chapter.

What I found most helpful were the periods for reflection, the variety of groups so that I came to speak to everyone, and the affirmative atmosphere. . . . It was as if I could touch God in each one.

The composition of the provincial council that emerged was exciting and, to many, surprising

Nominees were asked to share their weekend reflections in writing in regard to leadership in the province and their willingness to continue in the process. These were sent to the chapter planning committee, who prepared copies for the delegates.

CHAPTER PHASE

During this phase, the group symbolically focused on a loom and weaver throughout its prayer and deliberations. As their newspaper later described the chapter, "Although all knew exactly what threads would be involved, no one could be certain exactly what design would emerge." A loom was set up in the chapter room. The chapter opened with a guided meditation on weaving, since the nominees and delegates adopted weaving as a metaphor for their task. Each night, a sister came to the chapter room after the chapter sessions and wove further on the loom, symbolizing that the discussions, prayer, and agenda of the day had brought them further along.

All nominees were given by the planning committee some reflection questions in advance of the chapter. These provided the starting point for much of the dialogue between nominees and delegates. Two nominees sat at each of several round tables, and chapter participants had an opportunity to move from table to table and ask questions, gathering information to enable them to discern God's will. In a later session, nominees were asked to comment on what they would do in response to some typical scenarios that require council attention. All this provided insight into nominees' leadership style, personal values, and ability to work closely with others. Small group meetings were interspersed with periods of prayer, quiet, and reflection. The facilitator tested the group for readiness, ascertaining with them whether they had had sufficient time for prayer, information gathering, and discussion. She then moved them on to the voting mode called for by their constitutions, and they elected their provincial leader.

The next step was an innovative one for this community. Rather than looking at individual nominees, they had decided to spend some time shaping total slates of councilors. First, the delegates heard from the nominees in round-table dialogues and in small delegate groupings, as they had done for the provincial. Then they were asked to reflect privately on the following question: "Given the provincial-elect and given the direction in which the province is moving, what combinations of sisters might form the council?"

When the delegates came back from their private reflection, they revealed their "dream teams" in small groups, giving their reasons. Each small group then posted on the wall a list of the members of its chosen team. Everyone walked around studying the combinations of possible councilors. Periods of quiet reflection, general discussion, and small group meetings were built in to each day. Eventually, groups were asked to prioritize the combinations of councilors, always sharing their reasons. The value of these processes was not that the group arrived at one combination, but that they saw the giftedness and possibility of many combinations of people and that they opened themselves to consider people because of the shared wisdom of the group. The facilitor arranged opportunities for nominees to meet with others whose names were listed on the same team. Their discussions were brief, but candid.

A growing sense of peace prevailed in the assembly, as the chapter members looked at their work and saw the new possibilities opened to them. The process was time consuming, but to the participants, worth it.

Again, the facilitator tested for the group's readiness to proceed to the voting mode prescribed in their constitutions and, in accordance with them, the delegates voted for each councilor separately. The composition of the provincial council that emerged was exciting and, to many, surprising. Delegates and nominees alike found themselves and their prechapter ideas changed and transformed, like the threads on the loom. They had been woven into a new reality—one in which there was no sense of winners and losers. All had committed themselves to a discernment of heart and experienced the peace that accompanies it.

"Never before," said the veteran electors, "has the exchange been so open, so honest." They were impressed with the sincere listening, the openness to all nominees, and the movement toward other candidates after prayer and reflection. This level of

dialogue resulted partly from the decision to shape a council slate, partly from the presence of all nominees through the total election process.

POST-CHAPTER PHASE

A detailed account of what had transpired at the chapter was circulated among the sisters. This brought full circle the process begun months earlier when in geographic clusters the members had been asked to reflect prayerfully on leadership and to consider nominations. The new provincial council set about its own reflection on living arrangements and goals.

CASE STUDY CAN BE MODEL

This article illustrates the way that one congregation was able to accomplish its aim through a process of discernment. The danger in such a case study is that it could appear to give easy answers to peoples' questions. A further danger is that some will use what appears here as a rigid guideline for

such an election. The particular processes used by the province in this study fit their reality, their questions, and their preferred style of interaction and prayer.

The benefit of a case study like this, on the other hand, is that it might be seen as a desirable model by other congregations, who will begin to ask their own questions. Only then can a process be designed that will be true to the spirit and experience of a given congregation.

In this light, one might ask the following questions related to the fundamental elements of election by discernment: (1) To what extent are elections inclusive of the knowledge, dialogue, and discernment of total membership? (2) What steps are taken to engage prospective nominees in reflection on their leadership style and ability to work with others as part of a team? What do delegates know of their vision of the province, the church, and the world? (3) How is information gathered about nominees? How do chapter delegates go about discerning the pros and cons of particular nominees and their ability to work with the other nominees?

Blood Pressure Treatment Revised

Nearly twenty million people in the United States know that their blood pressure is high but are not getting any care, despite the fact that a National Institutes of Health (NIH) panel of experts has recommended that even mildly elevated blood pressure should be treated aggressively.

A blood pressure reading of 140 over 90 or above is considered high and indicates a need for treatment. (The first number refers to the systolic pressure, measured when the heart squeezes, and the second to the diastolic pressure, when it relaxes.) The NIH panel stated that diastolic pressure between 90 and 104 should be considered "mildly elevated." Four fifths of all adults with high blood pressure fall into this category, and they account for half the deaths attributed to the disease. A diastolic reading above 104 is a warning of higher risk of both stroke and heart attack. Physicians advise that blood pressure readings should be taken on at least three separate occasions, since a single measurement may be unreliable.

Following the NIH panel's recommendations, doctors are currently refraining from prescribing drugs when the person's blood pressure is only mildly elevated. They are urging the patient to (1) give up smoking, (2) lose weight, (3) restrict alcohol and salt, (4) exercise more, and (5) reduce stress. These methods alone, recent research has shown, can bring blood pressure down for 30 percent of patients. If this regimen is ineffective, after a trial of three to six months, drugs such as diuretics (to rid the body of excess fluids), beta blockers (to relax the artery walls), calcium antagonists (to limit the constriction of artery walls), and angiotension-converting enzyme inhibitors (to block the formation of a hormone that raises blood pressure) are prescribed.

Research has shown that different individuals benefit more from some drugs than from others. Doctors make their selection according to the patient's sex, race, and age, along with the height of her or his blood pressure.
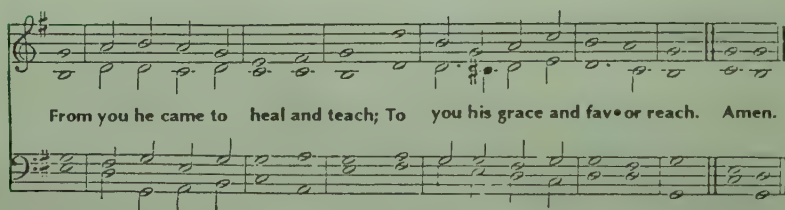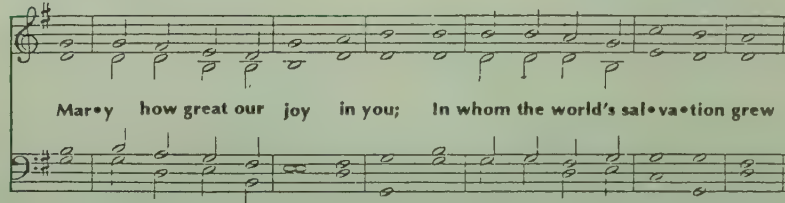
Mary,
Dynamo or Faithful Disciple?

James Torrens, S.J.

RECESSIONAL HYMN
MARY

Melody:
OLD HUNDREDTH
With great dignity

Lyrics by:
JAMES TORRENS, S.J.

Mar•y how great our joy in you; In whom the world's sal•va•tion grew

From you he came to heal and teach; To you his grace and fav•or reach. Amen.

Second Verse:

The an • gel brought you God's own word,
"Yes" you re • plied to what you heard.
The Hol • y Spir • it filled your room,
God took our shape with • in your womb.

Third Verse:

You knew the hour of grief and loss,
The way of Jes • us to the cross.
You saw your son for sin • ners bleed,
Mar • y your faith was strong in • deed.

Fourth Verse:

In you our flesh has gone to God,
Whose mer • cies all on earth ap • plaud.
The Church invokes its dear • est one,
a por • tent shines like mor • ning sun.

Fifth Verse:

Sis • ter, we prize you as our own,
Wife, you and Jo • seph bless the home,
wom • an, we praise your warmth of heart,
Moth • er, we pray you, take our part.

F riends and foes alike of Catholic Christianity have long identified the Blessed Virgin Mary with the Catholic Church. Is this a prejudice, a pious exaggeration, a plain fact, or what? A friend of mine some years ago, traveling in Italy, heard a Sunday sermon on the two great commandments. They turned out to be love of God and love of the Blessed Mother. The mistake is hair-raising, of course, but one can understand how the preacher got to thinking that way.

The close connection between the Virgin Mary and the Catholic Church strikes every eye. A Marian shrine has arisen five miles from where I pen these lines. A thirty-foot statue, ingeniously jointed from stainless-steel strips, shows a young-adult Mary with hands outspread as a conveyer of grace toward

Note: The text of the hymn was composed by the author for the International Marian Conference, University of San Francisco, and used in the Ecumenical Prayer Service in honor of Mary, Woman of All Christians, June 19, 1988.

the motorists on Highway 101 nearby. A grassy knoll leads up to the statue, which is floodlit at night. People continually gather in curious interest, in awe, and in prayer about the statue. It arose at an enormous cost, thanks to the trusting zeal of the pastor, the encouragement and contributions of thousands, and the generosity of local contractors. It will draw great numbers of pilgrims and tourists, as the pastor points out, from the whole area between Portland and Mexico City, sites of the two nearest shrines.

Many Catholics are reassured, even thrilled, by the foregoing. Once on the spot, it is hard not to be. Yet Marian shrines, their devotional aura, the literature available there, cause uneasiness to some who are preoccupied with the social impact of the gospel. What is the connection, they instinctively ask, between the Synod of Rome, declaring in 1971 that the pursuit of justice is a constituent of true faith, or between our present concern for the empowerment of the poor and disadvantaged, and the Virgin towering here in protection over the helpless believer? Does she not keep the believer in a kind of holy childhood or otherworldliness unworthy of adult Christians?

The medieval Mother of Mercies, with mantle outspread over bishops, priests, peasants, and housewives half her size, may find less resonance today, when individuals feel overwhelmed already and diminished by massive forces. Still, such misgivings can be calmed a bit when one recognizes, in the backward look that we call history, what enormous energy devotion to Mary has produced for changing the world. How many medieval works of charity took place under her patronage. How many hospital orders and teaching orders of sisters, and of men also, derive from the Mother of Mercy. What a powerful impulse came to Dorothy Day, the radical and animating woman behind the Catholic Worker movement, from her devotion to Mary. Today this energy remains visible in the Mexican American communities marching with a banner of Our Lady of Guadalupe in support of field workers or of refugees from Central America. The prayer of the church on her feast day taps into this energy.

God of power and mercy, you blessed the Americas at Tepeyac with the presence of the Virgin Mary of Guadalupe. May her prayers help all men and women to accept each other as brothers and sisters. Through your justice present in our hearts, may your peace reign in the world.

What should be clear after centuries of experience is that in the Catholic Church the love for what is sacramental—for fleshed-out signs of God's action—is always going to run the danger of getting over-materialized. Attention that focuses on grandeur or quantity, on impressiveness, will risk missing the meaning. Jesus was aware of the problem. "Unless you see signs and wonders," he lamented to those who followed him, "you will not believe" (John 4:48). Many more people, apparently, are impressed by the awesome than are moved by the significant.

PRAYER IS BEST MONUMENT

Yet amidst excesses, the kernel of the genuine is right there, out in the open, available to all. Whatever apparitions and pieties develop around Mary, the best way to think about her, the truest form of devotion and connection, would still seem to be the prayer that constitutes her most abiding monument, the "Hail Mary." The "Hail Mary" is half praise and half petition. The praise is drawn right from the New Testament. She is the woman exceptionally "favored," or "graced"; she is included in the blessing that the Almighty extends over the holy one in her womb.

In the petition "Pray for us sinners now and at the hour of our death," which ends the "Hail Mary," people recognize themselves as among God's poor, the *anawim* of the psalms, asking her intervention. These words are still the most welcome and consoling that anyone can recite at the bedside of someone gravely ill. The "Hail Mary," as a whole, fosters an attitude of humble reliance. With the phrase "among women" it also inculcates a quiet pride; you are very special, it says to Mary, among those who have not had power or occupied high standing but have nonetheless provided for human continuance. And among women whose dignity, gifts, and actions have gotten proper recognition, this "favor" of yours, so in tune with the Beatitudes, still acts as a guideline, an inspiration.

Something more needs filling in. Jesus himself, during his public ministry, heard some glowing praises directed toward his mother: "Blessed is the womb that bore you and the breasts that nursed you." He reacted by pointing out that Mary's holiness and dignity lay not principally in giving birth to him but in hearing God's word and doing it, in her readiness to be a faithful disciple.* The concept of Mary as faithful disciple is strikingly, though simply, drawn in the miraculous image on the cloth at Guadalupe. But the other, complementary, concept of Mary as intercessor, medium of her son's grace, arms downward and outspread, is still popular and profound. In "The Church, the Goddess, and Mary" (unpublished), Ann Wittmann, a student of the figure of the Virgin Mary from feminist and many other perspectives, offers this helpful reminder:

Although theologians of today call her the Mother of the Church and prefer to picture her as the *Ecclesia Orans*, hands chastely folded indicating her entire being is directed Godward, peasants and other common peo-

* For an excellent, brief treatment of this passage as well as others, see Raymond Brown, S.S., "Mary in the New Testament and in Catholic Life," *America* 146 (May 15, 1982).

ple, as Rosemary Ruether has remarked, prefer a kind of Earth Mother whose hands extend downwards in compassion and maternal goodness.

Over the centuries, while Catholic doctrine developed, and attention shifted across its various aspects, the figure of Mary has tended to attach itself, fit itself into, the figure of God caring for us human beings in Christ. The queenly images of the *Theotokos*, the God-bearer, evolved after the Council of Ephesus in 431, that moment in church history that so sharply affected all subsequent considerations of Mary. Ann Wittmann writes:

> As Christ's divinity became the focus of attention, so representations of Mary moved further and further from the portraits of her in the catacombs as a simple Roman matron. The ancient themes of the Magna Mater (Great Mother) were picked up and played in a multitude of variations. . . . This can be explained by the inadequacy of male images alone to reveal the total reality of God, and by the tendency or thrust that Fr. Andrew Greeley finds in human religions to search out symbols that reflect the femininity of God.

The search for this sort of symbol seems to be what Henry Adams (in *The Education of Henry Adams*) was considering when, astounded by the magnificence of the Cathedral of Chartres, he praised Our Lady in terms that seem to raise her above the divine son, much to the horror of Christian piety: "Symbol or energy, the Virgin had acted as the greatest force the Western world ever felt, and had drawn man's activities to herself more strongly than any other power, natural or supernatural, had ever done." What he is referring to, of course, is that burst of Marian piety, fired by St. Bernard, and the upsurge of confidence in the newly emerging towns that produced eighty cathedrals in France between the years 1100 and 1250, most of them dedicated to Notre Dame.

The church herself—*ecclesia, sponsa, sapientia, filia*—has always had to struggle to keep the image of Mary and devotion to Mary in focus. No story of a major Marian shrine—whether Lourdes, Guadalupe, Fatima, or any other—is complete without its episode of the local bishop, the apostolic teacher most responsible for the purity of Christian life, taking a long hard look at all the circumstances, testing affirmations and forms of piety in the light of the gospels as handed down, and trying to hold the reins on excess. The success of the bishop when matched against the piety of the people, testing and limiting and defining, is far from a sure thing.

Vatican Council II was marked by dispute over the right way of presenting devotion to Our Lady. One pressure group held out for giving her a separate and special constitution. What prevailed, however, was treatment of her as inseparable from the mystery of the church, hence within the "Constitution on the Church." Mary is to be integrated among the faithful; let there be no confusion of her with a goddess. Also, let all remember, draw fruit from, and perceive with sensitivity her maternal feelings and anxieties, her astonishment and puzzlement at God's ways, her openness and docility to them, her clouding over by the terrible darkness of her son's death, her companionship with the apostles.

Ann Wittmann concludes in line with the observations just expressed: "Mary may indeed be the key to wholeness in our perception of humanity." She it was, after all, who played and has continued playing the facilitating role in the history of the Incarnation.

Bonding Within the Church Today

Sheila Murphy, Ph.D.

In his 1987 book *Kindred Spirits*, Maurice Monette, O.M.I., presents the findings of his research into contemporary efforts at bonding between religious and lay people. He discusses lay volunteers, associate membership, spiritual-direction groups, intentional communities, and other forms of religious-lay bonding. Situating his material within the context of religious life, Monette explains how historical events converged to bring religious institutes to their present-day reality of considering and experimenting with alternative forms of religious life and membership. What I would like to do in this article is discuss bonding between ordained clergy and religious and lay people from the lay perspective, situating the overview within ecclesiastical and social realities of the past forty years.

COLLABORATION AND BONDING DISTINGUISHED

The definitions of collaboration in ministry and bonding among ministers are often confused. Although there is overlap between the two in values and behaviors, there are distinct differences.

For purposes of this article, *collaboration* is defined as people coming together in respect, mutuality, and honesty to complete a task or to work toward goals they value. Interactions are basically professional and communication levels are primarily cognitive; divisions of labor are predicated on specific skills and abilities. Ministers collaborating together may or may not develop friendships, as they risk personal self-disclosure above and beyond that required for task completion, and they may or may not desire to share community. Collaboration can exist without bonding.

Bonding is defined as people identifying together a life project of shared beliefs and visions in prayer, faith, life-style, or values. Interactions are basically personal and communication levels are primarily self-disclosing. Persons bonding with one another also collaborate on tasks consistent with their beliefs; bonding assumes collaboration although collaboration does not assume bonding. Also, bonding continues once a task is completed; collaboration does not. Bonding implies community of some sort as well as responsibility to other members beyond the objective task at hand.

Current behavioral-science research uses the term *bonding* to refer to the special relationship that develops between mothers and their newborn infants. Bonding as it is used in this article has no resemblance to that definition; it is neither symbiotic nor modeled on parent-child relationships. Bonding between laity and ordained clergy or religious is rooted in interdependence among mature adults who pursue meaningful relationships and personal projects apart from the bonding group.

Collaboration and bonding are similar yet different; they differ in both kind and degree of focus and involvement. Although they share common values of mutuality, respect, and honesty, they differ in purpose, orientation, and motivation.

People will continue to confuse collaboration and bonding. Therefore, each discussion on the topic must include a definition of its terms so that fruit-

Bonding continues once a task is completed; collaboration does not

ful research into these exciting ministerial movements can lead to more authentic Christian living.

CHANGE AFFECTED LAITY

It is not only ordained clergy and religious who have been affected by the upheaval in the church during the past several decades; laity have also experienced the evolution. Within a single generation, lay Catholics have witnessed radical shifts in the mission, power, structure, and resources of the church (see Jean Alvarez, "Focusing a Congregation's Future," HUMAN DEVELOPMENT, Winter 1984, for a detailed explanation of these four components of organization) and have been both invited and challenged to adapt to the mandates of Vatican II.

Change in Mission. As Jean Alvarez explains, every institution has a mission, a sense of vision that directs where it is going and why. Within the church, the pre–Vatican II mission was definitely preparation for the "other world." Members perceived themselves to be the "elect," those saved by Baptism in the one, true church. Lay people learned that they were to observe church rules for the sake of eternal salvation and that those outside the "elect" should, as much as possible, be invited to join. Catholic youngsters contributed their milk money to buy "pagan babies." Catholics of that era learned to sacrifice for the sake of salvation, and they adhered to the belief that the world was full of distractions and occasions of sin that should be shunned

if salvation was to be attained. Well aware of distinctions between the secular and the sacred, these Catholics sincerely subscribed to the teachings and practices of the faith for the sake of their soul, that part of themselves that would far outlast the temporary earthly sojourn. Association with other "elect" persons was encouraged, whereas interaction with "non-Catholics" was discouraged. More than one family suffered the agony of having a relative marry someone not Catholic.

This mission was valid and certainly reflective of theology of that era. All Catholics experienced radical rethinking of these ideas, however, when Vatican II underscored the importance of "this world" along with—rather than separated from—the "other world." Harvey Cox's book *The Secular City* articulated the importance of finding the holy in daily life, and theologians focused more and more on the sacredness of the present moment. Instead of perceiving heaven and earth as dichotomous entities, post–Vatican II Catholics were encouraged to envision them as part of a related continuum.

Change in Power. Another organizational component, power, also underwent profound change. Alvarez locates power with those who are invested with decision making and with those who have the energy for decision making. Before Vatican II, power clearly rested with the hierarchical church in a pyramidal system descending from the pope to ordained clergy. Laity were at the bottom of the structure, receiving legislation and teaching from priests, bishops, and religious—all of whom had advanced training in theology precisely to carry out this function. Lay people took their moral questions to the local cleric and were willing to abide by his decision. Church rule was the ultimate rule, and excommunication was a serious threat.

Post–Vatican II Catholics are challenged to develop a different perspective of power—one rooted in their Baptism and inherent in their identity as people of God. What this means in daily living is still a thorny question throughout the church today. Some continue to view church power as hierarchical and absolute, while others see it as collaborative and relative.

Change in Structure. Organizational structure deals with the actual setup of communication flow, chains of command, scheduling, and division of labor. Pre–Vatican II organization, as mentioned above, was clearly hierarchical, with ordained ministers at the top, religious somewhere in the middle, and laity at the bottom. Sacrifice, rank, and privilege were intertwined, so those who had "given up more" (clerics, sisters, and brothers) were in "higher" vocational states and were, subsequently, "deserving of more." Laity were expected to support and respond to those higher in the ecclesiastical structure in return for sacraments and theological training.

Religion, in the eyes of many pre–Vatican II laity, was the full-time business of clerics and religious, whereas it was primarily a Sunday-only activity for the person in the pew.

Consistent with pre–Vatican II mission and power, this organization made sound sense in the ongoing life of the church. Post–Vatican II laity, however, have learned to take a more participative role in the church, from parish through diocesan levels. They frequently profess desire for more collaborative approaches to policies and activities. They see church and religion as a daily responsibility and privilege rather than a Sunday-only infusion of teaching and grace.

Change in Resources. The final organizational component, resources, is defined by Alvarez as the "who has what" of a group. Here are located persons with money, education, property, teaching skills, and financial acumen. Before Vatican II, resources were generally allocated to one of two spheres: spiritual resources, which were developed and dispensed by ordained clergy and religious, and temporal resources, which were developed and contributed by laity. Catholics worked to finance church activities so that the spiritual life of the parish and diocese could thrive.

Post–Vatican II allocation of resources blurs the pre–Vatican II boundaries of "spiritual" and "temporal." As a people of God, all Catholics are encouraged to contribute according to individual skills and gifts. If parishioners are skilled in finance, perhaps they, rather than the pastor, should handle the parish budget. Those with advanced theological training are prime candidates for teaching, and those with musical and athletic skills can contribute in their areas of expertise. In other words, the distinctions in ministry among clergy, religious, and laity are no longer as clear as they used to be. Vocational state alone does not determine who has the needed "spiritual" gifts and who has the "temporal."

It is important to realize that two very significant forces converge as a result of the Council to affect the laity's understanding of itself and its role in the church: (1) lay people, within a single generation, have been encouraged to move from a passive state, low in the spiritual hierarchy, to an active state often coequal with clergy and religious; (2) lay people, like clergy and religious, are caught in the dialectic tension between what was and what is becoming. Whenever change is happening, people naturally tend toward the security of what used to be—what worked in the past—while struggling to define a process that is emerging and will, therefore, defy definition and description.

CHANGING SOCIETY IS CONTEXT

The radical changes in the Catholic Church during the past forty years did not occur in a vacuum; changes in all areas of society also affected the common person's understanding of self, and these emerging understandings intermingled with emerging theological and ecclesiastical processes.

The past forty years have been a kaleidoscopic era. Immediately following World War II, U.S. citizens enjoyed optimism and prosperity. Ex-service men and women returned to homes and jobs prepared to live the good life under the umbrella of democracy and freedom. Spirits ran high; the economy soared. Americans believed that their institutions were founded on solid moral principles and could be trusted. Strong central government was applauded, and business and the educational system were considered sound. People believed in the integrity of values and believed that leaders from all sectors of society were committed to sharing these values. They enjoyed the security of believing that just rewards followed efforts. In this setting of optimism and stability, people also believed in "one vocational choice" per lifetime as well as "one career" per lifetime. Commitments and jobs were forever.

Into this placid and predictable milieu came the consciousness-raising and disillusionment of the sixties and seventies. President Kennedy challenged the social complacency by asking everyone to assume responsibility for the welfare of all citizens. Civil rights marches highlighted sins of racism, sexism, ageism, and classism. The atrocities of Vietnam and unedifying disclosures in the Watergate hearings rocked the security of earlier beliefs in strong, moral, central government. Nihilism flourished in the face of imminent nuclear holocaust, theologians told us that God was dead, and philosophers insisted that the only true free act was suicide. Divorce rates skyrocketed, and members of religious institutes left their congregations in unprecedented numbers. The calm of earlier decades yielded to the storm of contemporary confusion. The stability of absolutes and optimism was seriously threatened.

At the same time, the human-potential movement took hold. People learned that they were born with an inner drive and a responsibility to achieve greater mental health; they were responsible for their lives and, using more than blind trust in others, were expected to make choices and to be responsible for them. In other words, people learned to rely less on institutions and more on themselves.

The confusion that people experienced in their daily "secular" lives was reflected in their official church lives as a result of the Second Vatican Council. The absolutes of church were just as vulnerable as the absolutes of society, and these were being challenged by notions such as "baptism of the people," "priesthood of the people," and mandates to greater collaboration at parish and diocesan levels. As the uncertainty of the age evolved, it was natural that many should long for the "good old days," for times of greater stability and secur-

ity. The resulting tug of war between what was and what is becoming is contemporary reality for lay persons as well as clergy and members of religious institutes today.

NEW ATTITUDES REFLECTED

The concommitant upheavals in church and society of the past forty years have generated a time of confusion and hope for laity and religious alike. As John Naisbitt observes in *Megatrends: Ten New Directions Transforming Our Lives*, we are living in an age of "parentheses," connected to but dissociated from our pasts and our futures. What are the implications of this for laity today? I propose five attitudinal groups of laity in the church today. Obviously, ordained clergy and religious fall within these groups as well.

Indifferent. This group consists of nonparticipative church members; religion, faith, and spirituality are not important to them. If they do pursue values, they seek them in civic or secular arenas. Not necessarily atheists, they do not value institutional religion of any sort.

Angry And Alienated. Composed of persons who at one time considered themselves Catholics, the Angry And Alienated group tell stories of what it was like to grow up Catholic in America and frequently get considerable mileage out of scenarios recounting abuse at the hands of clerics and men and women religious. The tragedy is that they have never grown beyond their childhood "war stories" of contact with the church. Perhaps a priest, sister, or brother made a decision adversely affecting their lives, or perhaps they felt neglected by an official church person. Whatever their complaint, they have not moved beyond a very elementary understanding of faith and religion and have no intention of doing so. They are happier cataloging the weaknesses and limitations of the church and, using their energies in this way, do not accept personal responsibility for their own faith journey. Both the Indifferent and the Angry And Alienated are inactive in the church today, so they are unlikely to be interested in either bonding or collaboration.

Traditional. The last three groups can be referred to as "generational realities," a term suggested by Warren Harrington, Ph.D., of the Theology Department at Walsh College. Each of these can be characterized by persons within specific age groups, although age is not the only criterion.

The first of the last three groups can be called Traditional, because these lay people endorse the faith and religious practices of the pre–Vatican II church. They view the church as hierarchical and absolute; the path to other-worldly salvation is through religious devotions and pious works. As-

suming passive status as lay persons, they believe that priests, nuns, and brothers have given up more and are therefore deserving of more. They also believe that clergy and religious are "holier" than they, or should be. Church is frequently a Sunday-only activity for them, where they dutifully pursue the sacraments—getting the function over with—so they can avoid damnation from mortal sins of liturgical neglect. Traditional Catholics long for a return to the pre–Vatican II church with its clear-cut distinctions between "spiritual" and "temporal," "sacred" and "secular."

Although the majority of Traditional Catholics might be late middle-aged and older, it is overly simplistic to assume that all elderly persons are Traditional or that only elderly persons are Traditional. In fact, many young people today endorse the Traditional stance.

Transitional. This is the group of Catholics who matured during the sixties and seventies. They tend to be younger than the Traditional group—primarily middle-aged and older—but again, age is not the primary criterion, since it is more a matter of attitude and experience than age. Members of the Transitional laity were often the first in their families to enjoy high-quality Catholic education through high school and beyond. They took their religion seriously as youngsters and often were active in the parish, the Catholic Youth Organization, and church-related events. Substantial numbers of them spent time in seminaries or novitiates. They enjoy a rootedness in traditional faith and church, yet have moved with Vatican II to wanting a more collaborative approach to faith and religion. Well educated, they learned that they must be responsible for participation in their actualization. They took seriously the mandates of Vatican II to seek social justice, to participate actively, and to share ministerially. Transitional Catholics may have been both angry and disillusioned for periods of their lives, but they returned to the church desirous of full participation. They want to pray as adults, and they see their faith as more than a Sunday-only activity to appease church law. Desiring to share their values with others, they may seek out religious communities where they can challenge one another to fuller participation in authentic living. They demand much from themselves and from the ministers with whom they work, and they will cross parish boundaries and establish their own support and study groups to realize their goals.

Sincere But Structureless. These are for the most part younger people and those individuals who did not grow up in the pre–Vatican II church. Sincere But Structureless persons demonstrate a keen sense of social justice and want to invest their energies in working for a more just society; they want to engage in meaningful prayer and informed moral

Attitudinal Groups Among Today's Laity
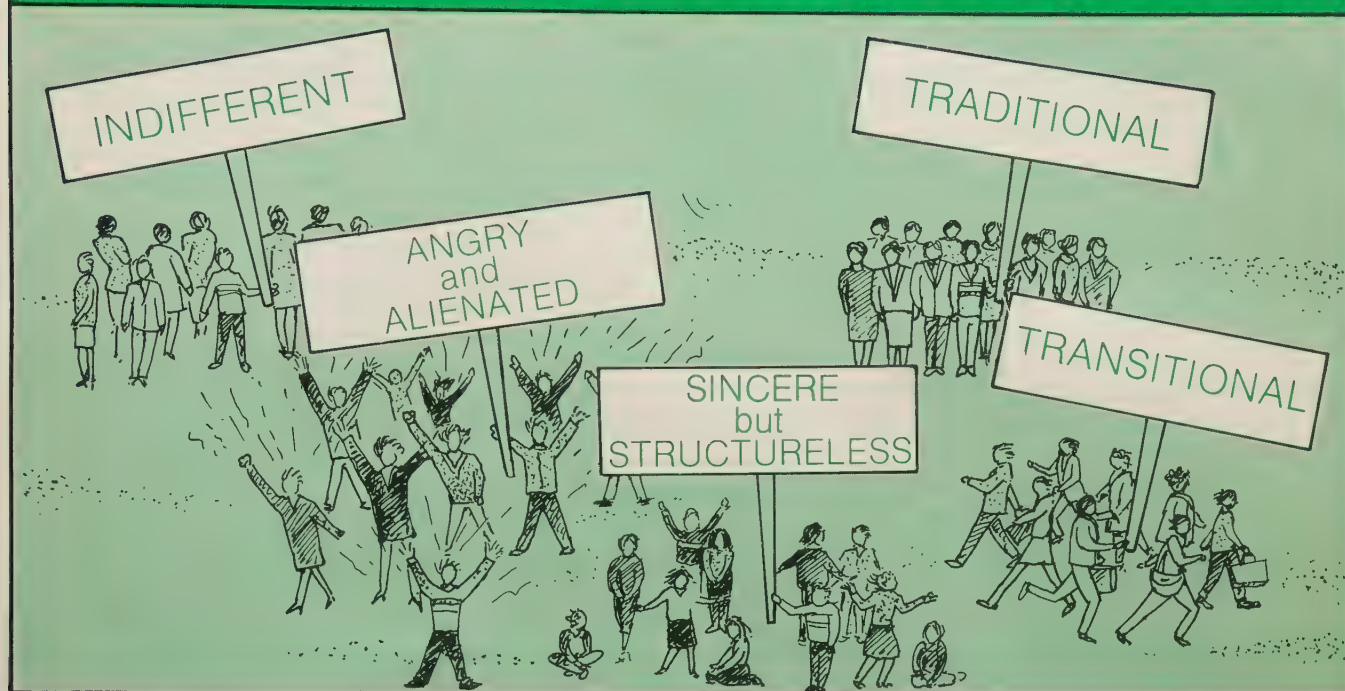
decision making. They do not have the tools to do these effectively, however. Sincere in their search, they did not enjoy a history or rootedness in the types of prayer and church that the Traditional and Transitional Catholics did, nor did they experience the give-and-take between persons that characterized segments of society before the emergence of the self-absorbed "me generation." They are attracted to the Traditional Catholics, in particular, because they sense in them firm values, structure, and rootedness. For these reasons, many young people and converts today align themselves with Traditional Catholics, pleading for a return to pre–Vatican II practices and devotions that reflect a structure and security lacking in this fifth generational reality.

Confusions arise over the Sincere But Structureless category. Some mistakenly assume that it is a personality type rather than a generational reality. They erroneously conclude that persons who can tolerate ambiguity in faith and religion become Sincere But Structureless "faith gypsies." Some have asked if individuals scoring high as perceivers on the Meyers-Briggs Type Indicator tend to locate themselves in the Sincere But Structureless category, a question underscoring the erroneous asso-

ciation of Sincere But Structureless with personality grouping rather than descriptive category. Personality type has nothing to do with these categories, and the questions become moot when the categories are correctly understood.

Others have mistakenly thought of Sincere But Structureless as the final stage in a progression from Traditional through Transitional and into Sincere But Structureless. The categories are neither linear nor sequential, and no one category supercedes another in worth or value.

Some who locate themselves in the Sincere But Structureless category interpret this designation as implying a criticism, assuming it means that they have neither endurance nor conviction. Again, this is an unfortunate error. Location in any of the categories is neither a compliment nor a criticism, because no one category is "better" than or "more correct" than the others. The only value judgments involved are those hurled by members of one category at those of another. Each group has its strengths, gifts, and limitations.

Specific to the Sincere But Structureless, there is a strength and a limitation not shared by the other two groups. On the one hand, Sincere But Structureless people are not burdened with the leg-

acy of "unlearning" pre–Vatican II theology and religious practices. They do not have to struggle with unresolved conflicts from the past as the Traditional and Transitional do. As a result, they are freer to fashion a faith without expending energies on "what was." (It is important to note that many Sincere But Structureless are bored with nostalgia and "war stories," liberally discussed by Traditionalists and Transitionalists. They have no context for meatless Fridays, fasts before communion, and rigorous Lenten mortifications, and they feel like outsiders when subjected to these conversations.) On the other hand, the Sincere But Structureless lack a history and a context. Their very gift—their freedom from the past—is their burden. They have no basis of comparison, no rootedness in something they can love or rebel against. And it is precisely this rootlessness that attracts them to the apparent stability and predictability of the Traditionalists. Although Traditionalists and some Sincere but Structureless appear to share identical theoretical stances, they are really quite different. The Traditionalists are choosing a context they know and grew up in; the Sincere But Structureless, on the other hand, are pursuing a context for the first time. Traditionalists opt for their position because they prefer stability and suspect or are uncomfortable with change; Sincere But Structureless have experienced change but now seek something more stable and secure. (Comparable movements are evident in the number of American youth who join conservative political parties or the Moral Majority; the rhetoric of the young and the old is identical, but the meanings and motivations are often dissimilar.)

Each "generational reality" of Catholics would like its stance to be the "right" one, a hope guaranteed to be frustrated, because no one of them is of a single mentality regarding the church and lay/religious collaboration or bonding. Some bemoan this "sad state of affairs," convinced that it presages doom for the church; others welcome the unrest, seeing it as growing pains required for more authentic living in a church we can call our own.

ROADBLOCKS TO GROWTH

Any time structures are questioned or change is introduced, conflict emerges. Most conflict is rooted in fear, so identifying conflicts and the fears they represent allows us to transform those conflicts from roadblocks into building blocks to growth. Too often, clergy, laity, and members of religious institutes get bogged down in the conflicts, resulting in more confusion and less growth.

Denial. Persons reflecting this block to growth simply long for a return to the way things were in the past where they see no problems existing and nothing that needed to be "fixed." They dismiss current church practices as fads or whims. Denial creates difficulties especially when exhibited by those with either power or resources, because they can so effectively block others' efforts for change. Laity exhibit denial when they persist in remaining passive church members while extolling ordained clergy and religious as being "holier." Ordained clergy and religious manifest denial when they insist on perceiving ordination and evangelical counsels as superior to marriage vows or commitment to the single state. Laity, clergy, and religious in this group may pay lip service to the importance of bonding or collaboration but never manage to find time in their calendars for activities that promote it. Dealing with denial is frustrating for those seeking change, and the initial response is to try to "convince" the deniers of the merits of bonding or collaboration. The deniers, however, have their blindness to protect them, so those desiring greater lay participation must learn to pick their battles; they need to learn to ask deniers "Why not?" instead of continually responding to their reluctant "Why?"

Naysaying. A related roadblock is "naysaying," or the "storm cloud" approach. Just as Pigpen from the Peanuts comic strip carries his cloud of dust with him wherever he goes, so too do the naysayers travel with their storm clouds of doom and depression, ready to rain on the parade of growth and change. Not overtly denying, these people will say that bonding and collaboration are wonderful and then will give a litany of reasons why such efforts can not and will not work. This roadblock is even more insidious than denial, because although naysayers appear to support change, at the same time they point to others' frailties and burdens as reasons for not moving forward. Their motivation sounds very "Christian" and, therefore, their reasoning can be seductive. For instance, naysayers may respond to collaborative plans with, "Fine, I think we really need to do that here in this parish. But think of Father! After all he's been through during the past several years! How could we ever ask him to add something else?" Others might respond, "Think of the elderly sisters in the congregation—how can they possibly be asked to adapt to another change in their lives?" or "Yes, I think collaboration would be wonderful, but I'm not sure my husband (or wife or children or parents, etc.) could understand, and I'm not sure I can do that to them." Naysayers successfully sabotage collaborative and bonding efforts through their concern for others, which is really a smoke screen for their own denial.

Distraction With Procedure. Another way of blocking change is through appeals for correct legal procedures. Some people spend hours trying to mandate the best ways for bonding or collaboration to proceed, thus making structure an end in itself rather than a means to an end. They wonder whether men

and women both should be invited to join a group or community. Should married or single people be invited? What sort of identifying pin, cross, or medal shall we wear as a group? Should members be given a special prayer book? While these details certainly demand attention, those unable to grapple with the larger issues of bonding too frequently get stuck in the mire of correct legal proceedings, thus short-circuiting change before it occurs.

Congruence Questioned. A fourth way to curtail growth is used by traditionalists who build road-blocks to change by questioning whether contemporary practices are congruent with official church teachings and legislation. Some religious worry that they will lose their canonical status, while some members of the laity are concerned that they be granted canonical status. These traditionalists are concerned about the bishop's reaction to these new procedures; many are quick to report collaborative or bonding efforts to the local chancery as subversive movements. Such persons can be frightening to Transitional and Traditional Catholics because of their rootedness in pre–Vatican II theology, which carries with it the authority of the Council of Trent. The threat of being officially silenced or excommunicated is a serious matter to many Catholics.

Turf Protection. A major area of conflict in collaboration and bonding is turf protection, which is primarily a power issue. Three points must be stressed here: (1) those with power are loathe to relinquish it, (2) those who are oppressed will be aggressive toward other oppressed people rather than against the oppressor, and (3) once liberated from oppression, many formerly oppressed individuals themselves become oppressive. Many insist that power issues (turf protection) are at the root of collaboration and bonding disagreements. Numerous turf battles can be mentioned; only a few will be dealt with here.

One of the clearest power struggles in the church today is the male/female issue, the sexism that American bishops have just named as sinful. The two-thousand-year tradition of perceiving men as superior to women has drawn clear lines of distinction between those who are considered to be leaders and those who are regarded as followers, by reason of divine preference, along the path to salvation. Such arbitrary assigning has created situations in which women (the oppressed) often viciously attack other women (other oppressed), thus interfering with efforts toward bonding and collaboration.

Another power struggle is that among clergy, religious, and laity. This difficulty stems from the Trent-prescribed vision of church that was clearly hierarchical in organization and power. Some clergy, already feeling stripped of many of their distinguishing ministerial tasks, are reluctant to enter

into any further collaboration that might diminish the few ministerial privileges they have retained. Likewise, some religious are fearful that their treasured "higher-calling" status might be eliminated. Some laity are eager to assume status that they believe is comparable to that of priests, brothers, and sisters, without having to relinquish the privileges of their lay state.

Among laity, arguments can surface regarding educational levels, years of experience in collaboration, and solidity of social-justice stance. This quibbling prevents the recognition of collaboration and bonding as the people of God united in Baptism. Men and women who were formerly in seminary or religious institutes may claim in-house experience that others lack; married people may be critical of single persons; and those with children can complain about those without the "real" experience of children. These and many other areas of competition are serious turf-protection battles operating as roadblocks to collaboration and bonding.

Unhealed Hurts. Some people are unaware of another source of conflict, the power of unhealed hurts to block new movements in the church or any other sector of society. All people have their stories to tell, and all have a desire to be heard. When people come together for something as profound as bonding, they have a natural tendency to want to say where they have been and to explain what the ex-

Ordained clergy and religious must rethink their traditions of hierarchical status and privilege

periences have meant to them. Not understanding the legitimacy of this need can lead to further competition (who can tell the most horrendous story or who can boast of the greatest number of church-induced injustices) or nonacceptance. Again, this misses the point of the natural growth experience of pain in the life of all groups.

Desire for Official Approval. Ecclesiastical structures can be a roadblock to growth. All of us learned as children to seek the support and approval of our elders and superiors, so we naturally want recognition from official church hierarchy in our bonding efforts. This is an unrealistic expectation, because, in my opinion, the institutional church, by definition, is static and conservative; people, by definition, are dynamic and in progress. To use up time and energy soliciting official church approval for local collaborative efforts is to frustrate individuals and processes involved.

Mixed Expectations. Finally, mixed expectations can be obstacles to bonding. Some clergy and religious would like to see collaboration or bonding as movements to "save" religious institutes. Some

laity would like to become quasi religious. Some enter into bonding hoping to find personal affirmation and support that has nothing to do with the church.

ALL CAN GAIN

Many lay people are challenged to relinquish their beliefs, learned in earlier years, that they are "less worthy" Catholics because they are lay; in the same vein, they must relinquish treasured notions of hierarchical ordering of religious and laity if they are to assume full membership, each according to her or his particular talents. Bonding and collaboration require lay women and men to accept a more active role in their personal faith development as well as in their parishes and personal interest groups. As they respond to their full human gift and responsibility, they must allow ordained clergy and religious to do the same.

On the other hand, ordained clergy and religious must rethink their traditions of hierarchical status and privilege. Although bonding is everyone's issue, it is more often a problem for ordained clergy and men and women religious because of the structures in which they were trained and in which many of them still live. They are the ones with the institutional power who have enjoyed status and privilege because of it. Are they willing to share it? Can they relinquish it?

Clergy, religious, and laity are all struggling with painful, personal issues of faith, prayer, morality, and authentic living. They can share their journeys through bonding, which generally involves collaboration, and enhance the process for all. Everyone may lose something from the past as bonding develops, yet all can gain so much more in the future. As Joan Ohanneson says in *Woman Survivor in the Church*, "If you don't want to change, don't pray."

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Lay Persons as Pastoral Counselors

Richard P. Vaughan, S.J., Ph.D.

Up until recently, the ministry of pastoral counseling was the exclusive prerogative of priests, a practice dating back to the early fathers of the church. Because of the priests' training in theology, particularly moral theology, they were thought adequately prepared to address all types of problems, including religious ones. At a time when the clergy were considered the only experts in the Catholic faith and there were no professional counselors, people with personal or family problems turned to their parish priest for advice and guidance because they respected his training, wisdom, and experience in dealing with people.

Over the past two decades there has been a steady decline in the number of priests in the United States. If we consider the number of students in our seminaries today, this decline will continue at even a more rapid pace in the years to come. According to the *Catholic Directory*, there were 47,500 students in both diocesan and religious seminaries in 1963; in 1987 there were 8,556, which means that there were five times more students preparing to be ordained priests twenty-five years ago than there were last year. In 1987, 670 priests were ordained, whereas 1,165 died, and many others withdrew from the active priesthood. It is therefore safe to say that in twenty-five years there will be fewer than half as many priests in the United States as there are at present to care for a constantly growing population of some fifty million Catholics.

Today, functions traditionally performed by priests are being handled by the laity because of a shortage of priests. In those rural areas where a priest is available only once a month, lay people now conduct liturgical services and distribute the Eucharist on the other Sundays. In the urban parishes where there is but one priest, a lay person may substitute on week days when the priest is called out of town or is sick. Many catholic hospitals have pastoral ministry teams that consist of one or two priests, sisters, and lay people, with the sisters and lay men and women distributing the Eucharist and counseling the sick and dying. On university campuses laity are a part of the pastoral ministry staff, and may even direct it. They frequently function in the same capacity that priests do, with the exception of the sacramental ministry. In general, it can be said that lay people have successfully performed these ministries with competence and zeal. As the number of priests in parishes declines to the point where one priest must serve two or three parishes, it is apparent that more of the ministries traditionally handled by the clergy will have to be turned over to the laity. Pastoral counseling is one such ministry that could be assigned to qualified lay men and women, provided they are fully committed to the faith and have received adequate training.

This article addresses the qualities of a person best suited for the ministry of pastoral counseling and the training they should receive.

PASTORAL COUNSELING DEFINED

Pastoral counseling is a dialogue between a person who represents a church and a member of that

fare and wants to assist the other person to cope with everyday problems in the light of Christ's message to the world. Pastoral counselors are people who attempt to get counselees to look at their problems from a Christian point of view and then solve them from this perspective. There are some people, however, who come for counseling and do not expect to solve any problem, either because there is no present solution or the person is not yet ready to make the sacrifice demanded by the solution. These counselees are simply seeking understanding and support at a time of crisis or difficulty. The counselor's ability to listen and then convey to the person that he or she understands, cares, and wishes to help is all the person wants and expects.
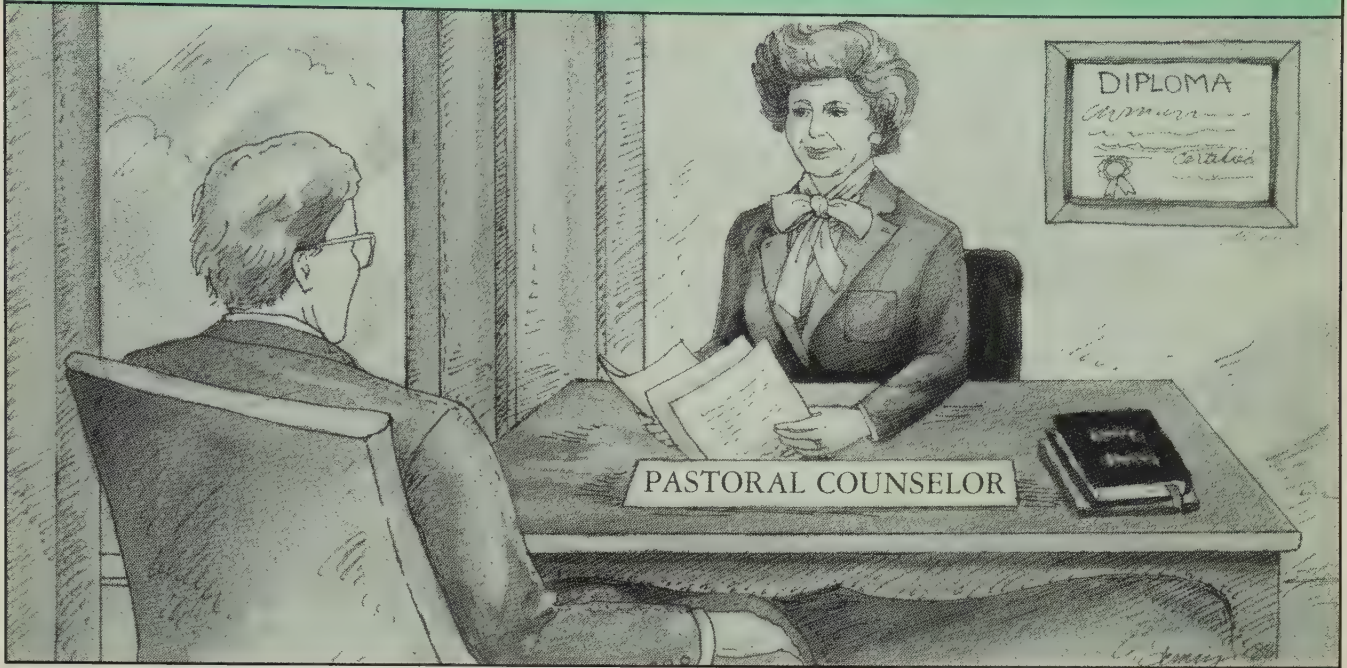
FAITH AND KNOWLEDGE REQUIRED

Since pastoral counseling is grounded in the teaching of Jesus Christ and the church, the counselor should know and believe what Jesus Christ taught and what the church teaches. Pastoral counselors should be people of faith, which means that they not only know what the church teaches but that they believe it and put it into practice. In addition, they should have a knowledge of theology, especially spiritual, moral, and social theology, since these serve as the underpinnings of their faith and may frequently be used in the counseling sessions. A personal commitment to the faith is an essential ingredient for anyone who hopes to be an effective pastoral counselor. If faith does not mean enough to the pastoral counselor to result in practice, then he or she will probably not bring faith into the counseling session and certainly will not serve as a model of faith for the counselee.

Faith is belief in the Risen Jesus Christ, as Lord and Savior, and all that he taught as given to us through the Scriptures and the church. People differ in the extent and depth of what they believe. Some people are half-hearted: they believe after a fashion but are unwilling to rise to the occasion when faith makes demands on them. Others believe part of what the church tells them; they practice what they believe and ignore what they don't. Still others believe but have not made a commitment to what they believe. Occasionally, what they believe plays a minor part in their lives, but for the most part, their faith makes little difference in the way they lead their lives. Lay people who are to be pastoral counselors should be men and women of strong faith and fully committed to what they believe. Ideally, they should be people who look at the world through the eyes of faith. In some way, many of their everyday actions should attest to their faith. They should be people who have integrated what they believe into almost every aspect of their lives and are at ease with it. They should be concerned about conflict and dissension within the church and be willing to grapple with these problems but at the same time

church. It differs from other forms of counseling inasmuch as it is faith and value oriented. Pastoral counselors help people solve problems relating to their faith or show them how to use their faith to cope with the problem or problems they bring to the counseling session.

Pastoral counseling involves four pastoral functions: (1) *guiding*—assisting people who have difficulties with which they are unable to cope on their own find a solution in keeping with their faith; (2) *sustaining*—helping people keep their faith and spiritual life vibrant and alive by discussing it with them; (3) *healing*—helping people who have been hurt by some misfortune or tragedy regain their peace of mind and move on with their life, such as the mother of a five-year-old son who has recently died of brain cancer or the man whose wife left him for another man and put him through an unwanted divorce; and (4) *reconciling*—helping sin-ridden people reestablish their relationship with God or with the person they have hurt.

Sometimes, what a pastoral counselor does is substantially the same as what a psychological counselor does, only the faith of both the counselor and the counselee plays an essential part in the process. Pastoral counselors deal with personal, social, marital, family, and religious problems. In all these areas, the counselor's belief in what Jesus Christ taught influences the way he or she goes about trying to help the counselee.

Pastoral counseling is an expression of the great commandment given in St. John's Gospel: Love one another. The counselor is like a trusted friend who cares about the other person's well-being and wel-

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PASTORAL COUNSELOR

DIPLOMA

not lose their peace of mind. In controversy, they have their own opinion but are not so emotionally committed to one side that they are unwilling to listen to what the other side has to say.

WOMEN AS PASTORAL COUNSELORS

In the Catholic Church, pastoral counseling has traditionally been the exclusive function of a male clergy, so that when people think of getting help, they automatically think of their local parish priest or a priest friend. Recently, women religious have taken the position of associate pastor and engaged in pastoral counseling with some of their parishioners. At first, these sisters were received with hesitance—and sometimes not without resistance—but once the people became accustomed to having women as pastoral counselors, the sisters were as effective as priests. Many of the Protestant churches have ordained women to the priesthood, with one of their ministries becoming pastoral counseling. Some have also trained lay women to be pastoral counselors. Usually, in these churches, women were as well received as men and equally as successful, once the parishioners became accustomed to having a woman as a pastoral counselor. As reported in the *Journal of Consulting Psychology*, some research shows that with certain populations, such

as other women or people seeking help with marital and family problems, women counselors were prefered to men.

Sol Garfield and Allen E. Bergin, in the *Handbook of Psychotherapy and Behavior Change*, examined seven studies that investigated the relationship between the therapist's sex and the outcome of therapy and concluded that there is no significant difference between women and men as therapists as far as outcome is concerned. These findings can probably be applied to pastoral counseling if we take into consideration that most Catholics expect to see a man when they seek pastoral counseling and that this factor could possibly influence the outcome.

GOOD COUNSELORS DESCRIBED

Every woman or man fully committed to the faith does not necessarily make a good pastoral counselor. Research shows that successful counselors are characterized by a number of personality traits and behaviors. They are people who possess the ability to communicate well. They can listen to what the other person has to say and then respond in such a way as to indicate that they understand. They are able to enter into the world of another person as if it were their own so that they can better under-

More of the ministries traditionally handled by the clergy will have to be turned over to the laity

stand what it is like to be that person who is in need of their help. They are perceptive, can identify the real problem, and can then envision possible solutions. They are people who are friendly and comfortable with other people in a one-to-one relationship. They are sincere, open, and spontaneous, aware of their own feelings and attitudes and willing to manifest these feelings and attitudes at the appropriate time.

Successful counselors are genuine or authentic, which means that they are at ease with themselves and therefore can comfortably be themselves when they interact with others. They do not have to play different roles so as to be accepted by others. What they say and what they think are congruent. They are straightforward in their dealings with others.

Effective counselors are trustworthy. You can depend on them to be honest and respectful and to use whatever information they gain in the counseling session only for the good of the counselee and not for their own purposes. They want to be counselors out of a desire to help other people and not for their own advantage. People with psychological problems sometimes tend to gravitate toward the mental-health professions, one of which is counseling. They mistakenly hope that through their training and dealing with clients they will find a solution to their own problems.

CONFIDENTIALITY IS VITAL

Confidentiality is one of the cornerstones of successful counseling. If counselees learn that what they have discussed in a session was revealed to others, they quickly give up trusting the counselor and the counseling process. They may even discontinue counseling or not seek counseling at a later date when they need it. When people become pastoral counselors, it is essential that they fully understand the nature of confidentiality and observe it at all times. Pastoral counselors who reveal to others information gained through counseling or who use this information for anything other than helping the counselee can do a great disservice to the church and the person who comes to them for help.

APPROPRIATE TRAINING DESIRABLE

The training of lay people for pastoral counseling should include two disciplines: religious studies and counseling psychology. The religious-studies component ought to include courses in the fundamentals of the Catholic faith, contemporary theology, and social and moral issues facing the church today. The counseling-psychology component should comprise courses in the principles of pastoral counseling, plus skills and strategies used in counseling. Most important in counseling-psychology training are experiential exercises in counseling skills and supervised experience. Since pastoral counselors deal with people who, for the most part, are mentally and emotionally sound, they do not need the intensive training that is given to psychologists and psychological counselors. They should, however, be able to recognize the various mental and emotional disorders so as to make appropriate referrals.

Ideally, the lay person who hopes to engage in pastoral counseling should have a master's degree. It is most likely, however, that at least in the beginning, the lay people who are chosen will make their living at some other occupation and will be able to give only a limited amount of their time to a church activity that interests them and for which they are qualified. We can hardly expect these lay volunteers to spend their time and money getting a master's degree in a field that is not their main occupation and for which they receive either no or minimal recompense. Moreover, it is unlikely that the average parish will have sufficient demand for pastoral counseling to warrant a full-time person or the resources to provide an appropriate salary. It is possible that several parishes could use the services of one full-time person and then share the expenses, in which case a higher level of training could be expected.

Minimally, the men and women chosen to be pastoral counselors should be college graduates with, at least, minors in theology or its equivalent and psychology. A certification program could then build on this educational background. In the beginning, however, if volunteers do not have this undergraduate background, they should at least be people who demonstrate soundness of personality,

wisdom, a feel for directing people, an ability to size up and analyze situations and problems, and the power of logical reasoning.

CHURCH MUST PREPARE

Because of a sharp drop in the number of vocations to the priesthood, the laity will most probably be called on in the near future to engage in more ministries traditionally handled by priests, pastoral counseling being one such ministry. Lay men and women chosen to be pastoral counselors should be people committed to their faith; knowledgeable in theology, particularly moral and spiritual the-

ology; possessing an aptitude for counseling; and sufficiently trained in counseling to be effective in this ministry. The church would do well to begin preparing men and women for this important ministry now.

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Formation of Apostolic Religious

George R. Murphy, S.J.

Formation work has changed dramatically since Vatican II. In many ways formation personnel, like their brothers and sisters throughout the church, are still trying to realize the goals set forth by the Council. Although the call of the Council was clear and formation personnel agreed in principle, implementation has not been easy. One of the more hopeful signs in formation work today is a new wisdom emerging as formation personnel continue to put into effect what the Council has asked. The previous style of formation, at its best, had a wisdom that was most sorely missed after the Council. Wisdom grows out of discernment, that ability to know how the spirit works in an individual or group. The wisdom tradition is built up through discernment, through experience reflected on over time and in community.

In this article I will reflect on some of the difficulties in formation work today and will discuss the challenges and opportunities that formation personnel currently face. I will analyze three fundamental aspects of formation today: (1) working with mature candidates, (2) the charismatic nature of religious life, and (3) the apostolic nature of formation.

CANDIDATES MORE MATURE

Vatican II did not mandate that religious institutes accept only adults into their formation programs, but it did encourage religious to look for mature candidates. Furthermore, few young people have wanted to enter religious life immediately after secondary school, as had been common before and during the Council. The covergence of these two phenomena led to a major change not only in who was being formed but also in how people should be formed. Our pre-Counciliar theory and practice was aimed more at adolescent candidates. Today, most formation personnel are dealing with adults. Furthermore, formation personnel are challenged to deal with adults in adult ways at a time when we suffer from a dearth of models of adult education.

Thus, adult formation is a new and challenging phenomenon.

The language and received tradition of formation is tainted with connotations of adult-child relationships. It often assumes a lack of maturity in the candidates. For instance, adolescent candidates needed to make a definitive break from home and family; they needed to incorporate order and discipline into their lives; they needed to learn how to pray. So formation programs had to restrict visits with families, establish a clear daily order, and give basic instruction in prayer, often prescribing content, length, designated place, and appropriate time. That might have been apropos as recently as twenty years ago, or even more recently among some groups or in some regions where adolescents make up the bulk of persons in formation. Today, however, most candidates are rightfully sensitive about being treated as adults. They have usually lived and worked apart from their families. They have a sense of order and discipline in their lives. They are more than beginners at prayer. They are adults who want to belong to a new group of adults.

Granted, our candidates have something to learn; they also have learned much. Formation personnel are challenged to appreciate, respect, and call upon what these candidates know, as well as help them learn what this new community is about and how it does things. Even adults need to learn how to live in new groups. Futhermore, this learning is not merely a matter of information; it is learning a way of life. Although the principle is clear—deal with adults as adults—the practice is more difficult. We are still learning how to incorporate adults into our groups.

Screening Candidates Crucial. The first, and most crucial, step in new formation models is proper screening of candidates. A formation program can only be as effective as its screening process. It is not that we are looking for perfect candidates, but that we are looking for people who, as judged by experienced religious and outside consultants, have a good chance of living a happy and holy life with us. A recurring danger in reviewing candidates is not dissimilar to that of a person marrying someone in order to reform or save him or her. That simply does not work. The older that persons are, the less likely they will change dramatically. We may need more people in religious life, but we do not need more people with problems. The more that we accept older candidates, the more we need to screen them properly and to expect less dramatic change.

Screening candidates is a crucial help for both candidates and formation personnel. Initial disappointment about not being accepted is far easier for a candidate to handle than being asked to leave a group after one or two or more years. Furthermore, adult formation will not be successful if there are too many immature or troubled candidates in a program.

CHARISMATIC DIMENSION EMPHASIZED

The second and third fundamental aspects of recent changes in formation grew more directly out of Vatican II and the renewal and revision that it inspired, namely, an emphasis on the charismatic foundation of religious life and on the apostolic dimension of some religious orders. Formation is a process that seeks to enhance the relationship between an individual and a group. It is an exploration and a meeting of the charisms, of a group and of an individual. Formation seeks a mutual recognition on the part of the group and the individual of the Spirit at work in each. What are some of the implications of this for groups and individuals?

Vatican II urged us to look at the heart of religious life, to our charismatic beginnings. We belong to groups of men and women founded by charismatic individuals, persons inspired by God and the gospel to work in the world for the spread of the gospel. Vatican II exhorted us to reappropriate our charismatic beginnings in the light of the gospel. Formation, then, is primarily a matter of discernment and the decisions and commitments flowing from that reappropriation of group charism.

What our founders and our new candidates share is a call from God to become a religious. Neither a community nor another individual gives them that call, nor do they give it to themselves. God gives them the charism for religious life and a history of religious experience out of which to respond. Formation, then, aims to help candidates to recognize and develop that call if they have it, or to recognize that they don't have it, or to recognize that they don't accept the call. The implication is clear: if a group has not reappropriated its charism, it can't help candidates discern whether or not they have that charism. Formation depends on the re-formation of religious life, on the reappropriation of our charism.

Reappropriation of our group charism is exciting and challenging for formed religious; it is crucial for candidates, too. When we examine the lives of our founders we find that they were concerned for poor and marginal people; that they took chances and were not afraid to risk new beginnings; that they suffered misunderstanding and sometimes worse; that they found God in their time and institutionalized a ministry that fit their culture. These interesting, attractive, and zealous persons still inspire us to dream and to work.

Reappropriating Charism. An essential part of this process, however, is realizing how historically and culturally conditioned our founders were. This challenges us in four ways: (1) to respect how our

We may need more people in religious life, but we do not need more people with problems

founders inculturated their charism; (2) to discover what is essential and still life-giving in their charism; (3) to accept the human limitations of our founders; and (4) to inculturate this charism ourselves. It happens too often that while we can apply various types of historical criticism to the scriptures and to doctrine, we remain fundamentalists in relation to our founders. Yet the charism of our group, reappropriated for today's world, is essentially what we have to offer to new candidates: "This is who we have been; this is who we are; and, if you join us, you will be part of determining who we will be." To the extent that we haven't reappropriated, we either ask candidates to live in another world or era, e.g., sixteenth-century Spain or nineteenth-century France, or we have nothing to give them.

Charism is not exhausted by the already established group. Candidates offer a group new life, new energy, and nothing less than a new appropriation of their charism. Before Vatican II, candidates were primarily, if not exclusively, receivers. Today, there is more mutuality.

Each candidate needs the opportunity to appropriate the founder's charism for himself or herself. One cannot just hand on either a group's or an individual's appropriation of that charism to the one in formation. Of course, some mediation is necessary and helpful, but such mediation cannot substitute for what the individual needs to do. Candidates need opportunity to do some of the things that founders did, for instance, to work with the poor, to educate children, to nurse the sick, and not just hear about how the founder did it. They need to take risks and meet challenges, just as the founders did. Both the mediation of the current understanding of the charism and the mediation of the formation personnel's understanding of the charism are vital for candidates. Yet they cannot substitute for personal appropriation and new interpretation that only the candidate has been gifted with. Family resemblance is not the same as being an identical twin. Precisely what a person has to bring to a group is a new appropriation of the founder's charism.

Mutual Discernment Needed. A call to religious life is not just a candidate's desire, nor can it be just God's desire or one's parent's or friend's. A call needs to both transcend an individual and yet be intrinsic to him or her. In a call, God's desire, an individual's desire, and a community's desire meet. (I think that often God's desires are discovered in our own realistic desires.) A call needs both intrinsic and extrinsic dimensions. Intrinsically, a call is something I want and desire, something I have talent for. Extrinsically, to be a public desire, it needs recognition by others. When we desire to belong to a group, that group also needs to desire us before we are accepted. Others should see that I have the gifts to live out that desire. Just as a desire to be a nuclear physicist for someone who can't do math is unrealistic, so too a desire for religious life for someone who does not have the necessary talents is unrealistic.

A judgment about incorporation that flows from mutual discernment is crucial to formation. Mutuality of judgment is hoped for and often the case. One needs both humility and competence to make good judgments. God works in and through human beings. If God calls someone into a community, God will also give the community what it needs to recognize the one invited. There is a family resemblance. God will also give the one called what he or she needs in order to live and work well in the congregation. If a person can't live and work well in this particular congregation, then he or she isn't called to this congregation.

This process gets more complicated when a congregation is more flexible, allows its members more diversity, and is more in flux. The more a congregation has agreed on criteria for what makes a good religious and what their apostolic agenda is, the easier it is for both candidates and formation personnel to discern a call.

Thus formation in this model is a meeting of charisms: the charism of a group and the charism of an individual. But to take both of these realities seriously brings both new life and confusion. It is

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the nature of charism to be new as well as continuous, even to challenge the status quo, not necessarily to fit within the given reality. The charismatic person can at first look crazy or misguided or be experienced even by good people as annoying. He or she may be too independent, dress unconventionally, be too critical. It can be difficult to tell whether persons are annoying because they are charismatic and the group needs to change or annoying because the individual needs to change. Hence the need for both discernment and wisdom. Because we are in such flux, these virtues are all the more important today.

FORMATION IS APOSTOLIC

The charism of apostolic religious is to be apostolic. A third fundamental element of today's formation incorporates that. Formation is for apostolate. That sounds obvious, but it has been a major shift from more monastic models of formation that dominated recent training. Not many years ago, most formation programs took place in the

country and followed a monastic order of day. Candidates seldom did much apostolic work and had little contact with apostolic religious or laity. It was not only a monastic environment, it was a very controlled environment. What does it mean to make all of formation apostolic, especially for apostolic groups with a contemplative bent? Among the many issues in this area, I will single out three: dealing with apostolic persons, religious and lay; consensus and conflict with respect to our group apostolic future; and using the talents that a candidate brings yet developing flexibility in the candidate and in the order.

Dealing With Apostolic Persons. When people in formation have more contact with people, both religious and lay, who are actively engaged in apostolic life, there are opportunities and problems. One has a multiplicity of models of what it means to be a "good" religious or a "failed" religious. I mean both of these subjectively, as when a candidate says, "I want to be like so and so" or "I don't want to end up like so and so." Not only are there many

This is who we have been; this is who we are; and, if you join us, you will be part of determining who we will be

models of ministry and life-style within a given religious congregation, but some of them are conflicting.

Living and working with active formed religious is a primary means of formation today. That is in marked contrast to the segregation of people in formation before Vatican II. This interaction provides a series of healthy reality checks. A person in formation must continually check his or her ideals and the ideals of his or her congregation as articulated in congregation documents against the lived reality of persons. There is always a big difference between our ideals and our reality, between what we want to be and who we are, between what we say about ourselves and how we actually live. How does one live with the inevitable tensions between who we are and who we would like to be? How realistic is this person or this group?

Formed religious have some maturity and wisdom. At their best, they have lived the life, are happy in it, and are somewhat successful. They can be articulate about their experience. They want to help others to join and to be a part of a group that they have found life-giving and satisfying. They say by their words and their lives that this community is a worthwhile place in which to work and spend oneself. This group has something to do and to give. Some religious are unhappy, but they should not be avoided by candidates. Religious life is not without pain and risk.

False perfectionism still haunts candidates and formed religious. Our life is not perfect. We tend to forget that no life is. Candidates project false and unrealistic expectations, and formed religious who accept those projections feel negative about themselves and play into the disillusionment of the young. Young people pick up our ambivalence. That is part of the pain of living with candidates. They detect and magnify both our questions and our failings. Both can be moments of grace and calls to conversion, or at least calls to humility and self-acceptance for them and for us.

The positive side comes when the formed religious are secure enough in their own identity that they can discern between healthy criticism and projections. Then, the formation personnel do not fall for the projections of the young but confront them gently and firmly and thereby allow them to withdraw the projections and be more realistic about others and about themselves. Formation is witness to a way of life and a way of work, a way of relating to one another, and a way of working for the Kingdom of God.

Candidates not only have more contact with formed religious, they also work alongside dedicated lay ministers. If they haven't considered the viability of lay ministry before entrance, they have the opportunity to look at it after. Religious life is not the only way to serve God. Working with dedicated lay persons makes that abundantly clear. Although this helps candidates to develop a collaborative style of ministry, it raises doubts for some whether or not they want religious life.

Apostolic Future in Flux. Few religious orders have a clear and unified sense of apostolate today. That complicates formation. Some have clarity on paper. Few are without some strongly divergent views on their apostolic future as groups. Divergent views may stimulate new candidates and spark great creative energy in a group; they may also be overwhelming and confusing to someone just starting out in religious life. Many religious orders are still in the process of experimenting with different types of works and communities, some traditional apostolates, some fringe apostolates (the fringe may be an anticipation of our future direction). When we don't have a clear and unambiguous sense of what our group wants to do apostolically, then the goal of formation is in flux. Both formation personnel and candidates have to learn to be relatively comfortable with ambiguity.

Furthermore, we are still experimenting with different sizes and styles of community. Religious are exploring various options of community lifestyle. Some live on their own, some in small groups, some in large institutions. To the extent that our end is still in flux, our formation process is more difficult. What type of apostolic commitments do we as a group and as individuals within a group wish to make? How do we want to live? These are vital and stimulating questions, yet they also create some tension and ambiguity for all of us, especially for candidates.

Candidates' Skills Respected. Not only are our works and communities in transition but so are the ways that we receive candidates. In apostolic formation one of our first questions is to ask what skills and training this candidate brings and how it will be respected. It is not just a matter of fitting in or filling slots. There is a need for mutual respect of individual and group. Candidates' hopes and desires for their and our future have a place within obedience and the needs of this congregation. We want to avoid a false inflexibility and an exaggerated adaptability that would squander the gifts of someone who has a clear career and who has already put much time and energy into it. Yet good candidates are as concerned for our common good as we are. They are not just furthering their careers. Some flexibility is necessary; its extent depends on the group ethos and current identity.

NEW WISDOM EMERGING

Formation work has changed dramatically since Vatican II. A new formation wisdom is developing. Many of these changes have brought new vitality to formation and to religious life, as the Council hoped. People are living more adult lives, they are more grounded in their group and personal charisms, and they are more apostolically oriented.

Religious life offers something vital and necessary to our world: concern for the poor and outcast, concern for the gospel, a contemplative dimension to living, a struggle with community. Worthwhile work, good companions, our share of struggles and reality, a sense of joyful accomplishment and satisfaction, all can contribute to a proper self-confidence that we deserve.

Changes in formation and in religious life have brought new challenges. We are meeting these challenges and developing new resources. As formation personnel reflect on their experience and gather in various group meetings to learn from each other by having their ideas and practices of formation reviewed, expanded, and supported by other professionals, a wisdom tradition is growing. Further discernment and risk taking lie ahead. Yet we can be consoled and draw hope for the future from what we have done with God's help. God is giving us a new wisdom.

What Symptoms Identify AIDS?

One of the most frequent questions asked by Americans but not answered in U.S. Surgeon General Dr. C. Everett Koop's 1988 government-printed pamphlet on AIDS is, "What are the symptoms of the disease?"

Dr. Richard Selik, AIDS program epidemiologist at the Centers for Disease Control, in Atlanta, answers the question: "Rapid, involuntary weight loss; chronic diarrhea; and pneumonia-like coughing or shortness of breath." A symptom lasting more than a month, either intermittently or continuously, is considered a danger sign.

Dr. Robert Windom, Assistant Secretary for Health, explaining the reason why the government's AIDS booklet did not describe symptoms, has said, "There are no specific symptoms that tell if the person has the Human Immunodeficiency Virus (HIV)." He added, "There are people walking around the country with the virus—but they are not sick. A person can have symptoms similar to an AIDS patient and not have AIDS. Therefore, you do not want to publish symptoms and panic people." Dr. Selik, in view of the ambiguity of symptoms related to AIDS, recommends, "If somebody feels sick, see a doctor."

Studies reveal that 65,000 people in the United States have contracted AIDS—15,000 of them during the past year. One study found that 4 percent of the patients using a Baltimore, Maryland, hospital emergency room had AIDS and did not know it. The lethal disease is currently striking someone in the U.S. every fourteen minutes.

Requests for the free government brochure on AIDS can be made by phone. The number to call is 1–800–342–AIDS. The Hispanic line is 1–800–344–SIDA.

A Graceful Dying

Mary Lou Heffernan, r.c., M.A.

Naked I came from my mother's womb, and naked I shall return; the Lord gave and the Lord has taken away. . . ." (Job 1:21) These words of Job in the face of his losses have had great meaning for me these past years as I have watched my mother move toward death. I say death, though at ninety-five she is still very much alive with none of the traditional fatal illnesses such as cancer, only the inexorable waning of her mind and destruction of her brain through Senile Dementia, Alzheimer's Type. This leaves her today in need of total care. Perhaps for this reason, Karl Rahner's emphasis on dying gracefully leapt out for me as I read *The Practice of Faith*. In this article I want to put into words what I have only allowed myself to ponder in my heart.

Mother has never been ill in my mind; I have always seen her as dying. She is ill, of course, but the disease is such that for me it has been a process of death. Perhaps it is its relentless toll: the constant diminution, reduction of capacity to see and understand, the transformation of a highly gifted, strong woman into a person whom I didn't know. I have witnessed a stripping and a great loss. Mother is as naked and helpless as the day she came forth from her mother's womb. But I have also witnessed a new humanity that in many ways is more beautiful than that which I had known so many years. My mother is definitely the same person, but just as clearly a new person has emerged.

Rahner says, in his essay "Why Am I a Christian Today?"

> The cross and the resurrection belong together in any authentic faith in Jesus. The cross means the no longer obscured requirement that human beings must surrender completely before the mystery of existence, which human beings can no longer bring under their control because they are finite and sinful. The resurrection means the content of absolute hope that in this surrender there takes place the forgiving and blissful and final acceptance of a human being by this mystery, that when we let go completely we do not fall.

For me, nothing is a more definitive surrender than the surrender of one's power of reason. It seems to me that the words of the *Suscipe* became concrete for my mother in the handing over of her memory, her understanding, and much of her will (maybe all). It was a mystery to witness through her how marvelously we are made, and alarming to realize the dependence of our highly trained, well developed minds on some blood vessels and nerve endings. It was also baffling to try to keep in touch

with her and to even know what was going on in her mind. We seem so full of power in health: it masks the reality of our fragility and of the intricate network within us that is so crucial to our existence.

The discipline that characterized my mother's rather difficult life proved a grace, for it was a training for this dying of hers. The result was her freedom to accept her losses with resignation. It enabled her, at least in the early stages, to express her fears and anxieties and to accept the knowledge of what was happening to her. She effectively said with Jesus, "Into your hands I commend my spirit." The freedom of this act and the acceptance of the incomprehensible nature of what was happening to her and of her inability to control it was clear. What Rahner in his essay "Experiences of Oncoming Death" called "ultimate acquiesence" and saw as an "anticipation of that night in which no person can work" was expressed by my mother the evening before I took her to the nursing center after our seven years of being together. As I tucked her into bed, she said in a confiding but matter-of-fact way, "I have nothing left now. Everything is gone." It seemed a moment of lucidity, not only telling me that she had understood the change being made but also expressing her "yes" to God and to the ambiguity of this death she was experiencing in her life.

SONG AND PRAYER SURVIVE

I also came to know that lifelong training for death meant relinquishing her skills. They seemed to go in order of their true importance. Two abilities are still left for her to share with others: to sing (only melodies, words are gone) and to recite prayers when prompted. The singing was a special gift that she enjoyed and that she also used as a defense. When life was too much, singing helped her transcend the difficulty. Now, in God's graciousness, song remains as a positive extension into outer reality. It is her connection with others. Retention of the ability to pray reveals the extent to which she always lived a life of prayer and union. Faith was central to her. This was amusingly revealed at the conclusion of her birthday celebration. She seemed to sense it was a special day for her, and as we were leaving, she said aloud the Sign of the Cross and Grace Before Meals. These remnants of her rational world disclose the life of grace within her: living hope as communicated by her song; unextinguished faith as evidenced by the prayer.

And a third thing remains: love, to complete in this woman the fullness of the theological virtues as expressed in her life. She manifests only a gracious and loving personality now. Her most common verbal expressions these days are "thank you" or "you are a wonderful woman (man, etc.)." Her delight is to feel the hand she has been holding and to appreciate it. She loves to be kissed and hugged

For me, nothing is a more definitive surrender than the surrender of one's power of reason

and to kiss in return. To love and be loved is central to her being: it seems to reflect the openness that has replaced her fear, and the presence of the resurrection in her.

Rahner, describing hope, says, "when we let go completely, we do not fall." Having let go completely, my mother has not fallen. The splendor of life is perhaps more visibly seen in her in this surrender and death than ever before. True, little remains, but the very simplicity of her present life reveals its mystery and affirms its meaning. What remains today is a peaceful, happy woman, and what stands out in its naked beauty is her integrity. This is an authentic integrity that rests solely and simply on her being, in faith, in hope, and in love. God's love and grace already are enough for her. The mediators of this love and grace are those who care for her every need for living, for security, for love. Just as the loss of her mind revealed the interdependence of her physical and spiritual self, it also revealed her social interdependence. I understand in a new way that to love your neighbor means to love her or him simply because she or he is. I also see the extent to which we give life, integrity, and beauty to one another. The resurrection is apparent not only in my mother's total surrender to dependence on others but also in their response to her.

I do not know what my mother's always-shut eyes see, but I sense her aliveness each moment and her presence to her own world. Rahner views death as

I do not know what my mother's always-shut eyes see, but I sense her aliveness

meaning "a radical and questionless existence with or against God" ("The Ambiguity of Death"). It seems to me that my mother has already moved into this existence with God and that her judgment is at least in process, if not already completed. She is dying the death of our Lord, and her death will be a confirming seal.

My mother stands out in her illness as a radical sign of life centering on this moment of acceptance, this moment of surrender, this moment of the mystery of death and life. In our life together during her years of home care only the present moment could be relevant. There is no time in her world; her reality is always now. I remember learning in the novitiate about the sacrament of the present moment. My mother's life is a witness to it: faith, hope, and love have become her very truth, and she has been set free to live, without reference to past or future, this moment of cross/resurrection in union with Jesus.

Those words with which I opened this reflection express the mystery for me. In terms of my mother, Job's phrase can now be completed. I can celebrate the mystery for her.

Naked I came from my mother's womb,
and naked I shall return;
the Lord gave and the Lord has taken away;
blessed be the name of the Lord.

Help for Smokers Wanting to Quit

Addressing his advice to people wanting to persuade others not to smoke, psychologist Edwin B. Fisher, Jr., of Washington University, in St. Louis, Missouri, has warned, "While not smoking is by far the single most important thing Americans can do to protect their health, we need to be wary of seeming overzealous. Heavy-handed messages aimed at smokers who are contemplating quitting will only increase their defenses, not their desire to quit."

Fisher, a specialist in smoking cessation, has reported a study of 1,000 smokers attempting to stop. Of these, 172 accomplished their goal on the first try. Another fifty-three were able to quit after two attempts. After three, forty-eight more. Eventually, 387 of the 1,000 stopped smoking, some of them requiring seven or more tries.

To get stop-smoking kits and information on methods that can help people who want to break the smoking habit, you can contact your local chapter of the American Lung Association, the American Cancer Society, or the American Heart Association.

A national survey recently revealed that 80 to 90 percent of smokers say they would like to quit. The U.S. Surgeon General, Dr. C. Everett Koop, said in a recent report that nicotine is comparable to other addictive drugs in its ability to cause dependence and that its use is, on a national scale, far more costly and deadly than cocaine, heroin, or alcohol.

BOOK REVIEWS

The Intimate Connection: Male Sexuality, Masculine Spirituality, by James B. Nelson. Philadelphia: The Westminister Press, 1988. 140 pp. $8.95.

In March 1985, James Nelson's "Male Sexuality and Masculine Spirituality" appeared in a relatively obscure newsletter, *SIECUS Reports*. Over the next eighteen months I received photocopies of the article from no fewer than three individuals claiming the article was "must" reading. This reminded me of another, earlier "must read" paper written by Carl Rogers but rejected by the major psychology journals as being too controversial. Needless to say, mimeographed copies of that classic paper probably had ten times the circulation as an underground paper than it would have had if formally published. I suspect that theology journals may have reacted to Nelson's manuscript in a similar fashion, particularly since he advocates an "erotic theology"! In any event, Nelson has skillfully elaborated the three basic issues of his "underground" article into a book recently published by The Westminister Press.

The basic thesis of *The Intimate Connection* is that spirituality and sexuality are so intimately connected that attempts to separate or minimize their relationship result in insidious and deleterious personal and cultural consequences. Sexuality is defined as the individual's way of being in the world as a gendered person seeking intimacy and communion; spirituality involves the ways the individual relates to "that which is ultimately real and worthful for him or her." Nelson believes there are three basic issues involving male sexuality and spirituality: the genitalization of sexuality, problems of intimacy, and the fear of death.

More specifically, a Western male, because of his acculturation, is likely to view and experience sex as an external and competitive performance whether in bed, the corporation boardroom, or the church office. Dualistic thinking, self-control, and success are considered virtues. Accordingly, a transcendent God is sought through strivings for spiritual perfection. "Climbing Jacob's ladder" is, then, an apt metaphor for this phallic view of sexuality/spirituality. A more biblical and holistic view favors a balance between doing and being with the male "embracing sexual mystery" through a less hierarchical and more incarnational spirituality/sexuality.

Nelson notes that men find it easy to have buddies but very difficult to develop intimate male friendships, primarily because of homophobia. And "since God has been heavily imaged in masculine terms, homophobic dynamics assert themselves," influencing masculine spirituality. Nelson's corrective is "embracing friendship."

That "death is the final challenge to linear thought, to self-control, to mastery, to winning" only further exacerbates the male's natural fear of death. Nelson believes that impotency symbolizes death, and only a sexuality/spirituality "embracing mortality" can lead to a fuller life. For it is only when the male embraces sexual mystery, friendship, and mortality that he can become truly whole.

In the closing chapter, Nelson reflects on an impending paradigm shift and cites Paul Ricoeur's three eras of sexuality's relation to religion in the West. In the first era, sexuality was intimately incorporated with religious myth and ritual. This changed with the rise of the great world religions as the sacred was separated from the sexual and secular, giving rise to the three major problems articulated in *The Intimate Connection*. Nelson points to the increasing ferment in church and society surrounding such sexual-justice issues as abortion, population control, violence, pornography, AIDS, and the reassessment of men's lives as indicators of the paradigm shift into the third era, wherein

sexuality and spirituality will again be intimately connected.

This book reflects the doing of theology from the trenches, in men's groups, retreats, and courses for the last ten years, concurrently reflecting on his own male journey. Nelson's unit of analysis is primarily the individual male rather than the systems matrix of the male, and for this he is open to criticism, particularly with his psychoanalytically narrowed description of the male child's separation from his mother. This reductionistic focus is not without its consequences. For instance, the Carl Rogers article mentioned above, which criticized the assumptions of educational systems, became a manifesto for reform of a number of public and religious systems, and in a few instances, where Rogers's philosophy of the individual was not appropriately integrated with systems theory, disaster ensued. Nelson's ideas ought to be handled with care. Nevertheless, I find him to be a wise observer and commentator regarding the male condition. And though certain sections are bound to raise some readers' blood pressure (e.g., male self-interest in retaining sexist language in religious texts and rituals), this book is "must reading" for individuals—both male and female—seriously pursuing the journey toward wholeness.

— Len Sperry, M.D., Ph.D.

Edith Stein: Scholar, Feminist, Saint, by Freda Mary Oben. New York: Alba House, 1988. 88 pp. $5.95.

Women are discovering, perhaps more than ever before, the greatness of other women's lives. Such a discovery came to Freda Mary Oben: the name, the person, and the greatness of Edith Stein became the discovery of a lifetime. *Edith Stein: Scholar, Feminist, Saint* is a beautifully elaborated picture, an icon in clearly wrought words, of the life, death, and immortality of this twentieth-century mystic.

To read about a saint has always been, for some people, the next best thing to going on a pilgrim-

age. In each of the three simple but poignant chapters of the book, a different segment of the author's journey of discovery is explored. Each chapter takes the reader step by step through places where Edith lived and died, and also plunges the reader into a psychospiritual pilgrimage of conversion. The author's and Blessed Edith's spiritual odysseys are similar, both women having come from Judaism to Christian Catholicism.

This similarity becomes a powerful biographical-autobiographical double mirror image for appreciating the vitality of spiritual development. The uniquely personal search for God of each woman becomes the universal quest, accessible to the reader if sought after, if prayed for. One cannot read of the passion, intelligence, love, and humility of Edith Stein without somehow looking at the road map of one's own life.

Topics that Edith the phenomenologist wrote about, such as faith, woman's vocation, Jewish-Christian dialogue, Nazi oppression, and Christian education, are explored as parts of Edith's life work. More theological writings, which developed during her years as a Carmelite nun, are woven into the key themes in her spiritual journey. Nothing was too large for Edith to take on, in her prayer and her writings. The largest mysteries of life and death were to be contemplated and spoken of and explained. In such a small book, Dr. Oben gives us many treasures of Edith's wisdom regarding Mary, suffering, Christ, good and evil, union with God, salvation, and the Mystical Body—just enough to tempt one to read more of the original Edith Stein, the saint, to learn more, to study the scholarly feminist.

The universal call to love became Edith's strength as she confronted the ravages of the Holocaust with eyes wide open. Her model in strengthening love was the crucified Christ, and she ministered attentively to others till the tragic end of her life, at the white cottage in Auschwitz, in 1942, where she consciously walked to her death bearing the bittersweet assurance of salvation from a merciful God. For the author and for us all, Edith Stein is to be celebrated as an ordinary woman who received from God extraordinary gifts and blessings, the most precious of which was martyrdom. In celebrating her, we are called to remember who we are.

Many may be led to holiness of life by knowing and appreciating Edith Stein. Gratitude is a fitting response to Dr. Freda Mary Oben for introducing her to us as a spiritual friend.

— Janet Franklin, C.S.J.

INDEX 1988

An Invitation to Contribute

The editors of HUMAN DEVELOPMENT have a new project in mind. We have been asked to prepare a book that will be useful especially to religious formation personnel. We would hope it would also be helpful to religious superiors, spiritual directors, church leaders, educators, and parents. It will contain the kind of theoretical and practical information that will enable its readers to become as effective as possible in fostering the full human growth of those in their care.

With a title something like *A Handbook for Formation Personnel*, the book will focus on the principal skills a person would want to learn quickly when he or she takes on the task of facilitating the development of others. We intend that it will present the most up-to-date concepts and how-to-do-it steps that we can describe. Unlike most books that include only the contents their writers consider valuable, it is our hope that this handbook will deal with the topics, issues, problems, and questions that you, our readers, would want the volume to examine and answer.

Consequently, we are asking you to help us construct this book. Picture yourself being assigned to take charge of the formation program for the young and not-so-young entrants into a novitiate or seminary anywhere from Chicago to Bangkok. Think about what you would like to find in a handbook that could be useful to you. Or, if you are now or have been personally involved in the work of religious formation, please write down the issues and questions that seem most important for new formation personnel to prepare themselves to face. Send us, if you will, those topics and questions, and perhaps the names of some people you think could write authoritatively about them out of their successful experience in formation work.

Thank you for considering this request. We need your help to make this handbook as helpful as possible to those who will read it and apply its contents in places around the world. We know there is need for such a project. Please join us in making it a reality.

Very gratefully yours,

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